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A CRITICAL AND GRAMMATICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS,

WITH A

REVISED TRANSLATION,

BY

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PREFACE.

THE following commentary is the first part of an attempt to elucidate St. Paul's Epistles, by systematically applying to the Sacred Text the present principles of grammar and criticism.

It is the result of several years' devotion to the study of biblical Greek, and owes its existence to the conviction that, in this country, the present very advanced state of philology has scarcely been applied with sufficient rigour to the interpretation of the New Testament. Our popular commentaries are too exclusively exegetical,[1] and presuppose, in the ordinary student, a greater knowledge of the peculiarities of the language of the New Testament than it is at all probable he possesses. Even the more promising student is sure to meet with two stumbling-blocks in his path, when he first maturely enters upon the study of the Holy Scriptures.

In the first place, the very systematic exactitude of his former discipline in classical Greek is cal-

[1] I must explain the meaning in which I use this word when in contradistinction to 'grammatical.' By a grammatical commentary, I mean one in which the principles of grammar are either exclusively or principally used to elucidate the meaning: by an exegetical commentary, one in which other considerations, such as the circumstances or known sentiments of the writer, &c., are also taken into account. I am not quite sure that I am correct in thus limiting 'exegetical,' but I know no other epithets that will serve to convey my meaning.

culated to mislead him in the study of writers who belonged to an age when change had impaired, and conquest had debased the language in which they wrote:—his exclusive attention to a single dialect, informed, for the most part, by a single and prevailing spirit, ill prepares him for the correct apprehension of writings in which the tinge of nationalities, and the admixture of newer and deeper modes of thought are both distinctly recognizable:—his familiarity with modes of expression, which had arisen from the living wants of a living language, ill prepares him to correctly and completely understand their force when they are reproduced by aliens in kindred and customs, and strangers, and even more than strangers in tongue. Let all these diversities be fairly considered, and then, without entering into any more exact comparisons between biblical and classical Greek, it will be difficult not to admit that the advanced student in Attic Greek is liable to carry with him prejudices, which may, for a time at least, interfere with his full appreciation of the outward form in which the Sacred Oracles are enshrined. No better example of the general truth of these observations could be adduced than that of the illustrious Hermann, who, in his disquisition on the first three chapters of this very epistle, has convincingly shown, how even perceptions as accurate as his, and erudition as profound, may still signally fail, when applied, without previous exercise, to the interpretation of the New Testament.

A second stumbling-block that the classical student invariably finds in his study of the New Testament, is the deplorable state in which, till within the last few years, its grammar has been left. It is scarcely

possible for any one unacquainted with the history and details of the grammar of the N. T. to form any conception of the aberrant and unnatural meanings that have been assigned to the prepositions and the particles; many of which cling to them in N. T. lexicons to this very day.[1] It requires a familiar acquaintance with the received glosses of several important passages to conceive the nature of the burdens hard to be borne, which long-suffering Hebraism—'that hidden helper in all need,' as Lücke[2] calls it—has had to sustain; and how generations of excellent scholars have passed away without ever overcoming their Pharisaical reluctance to touch one of them with the tip of the finger. Vorstius, and even Olearius, have much to answer for. Then, again, grammatical figures have suffered every species of strain and distortion; enallage, hendyadys, metonymy, have been urged with a freedom in the N. T. which would never have been tolerated in any classical author, however ill-cared for, and however obscure. Here and there a few protesting voices, like those of Woken, were raised against the uncritical nature of the current interpretations; but it was not, in Germany, till within a very few years since, till the days of Fritzsche and Winer, that they met with any response or recognition; and, among ourselves, even now, they have secured only a limited and critical audience.

It thus only too often happens, that, when a

[1] That this language is in no way overstrained may be easily seen by the notices in Winer's *Grammar*, on any leading preposition or conjunction. 'Εκ is a difficult preposition in the N. T., but it would require a considerable amount of argument to make us believe it could ever, even in Heb. xiii. 13, bear the meaning of *ex!*—See Winer, *Gr.* § 52. a, p. 466 (Ed. 5).

[2] Lücke, *on John* III. 20, Vol. III. p. 241.

young man enters, for the first time, seriously upon the study of the N. T., it is with such an irrepressible feeling of repugnance to that laxity of language, which he is led to believe is its prevailing characteristic, that he either loses for the language of inspiration that reverence which its mere literary merits alone may justly claim; or else, under the action of a better though mistaken feeling, he shrinks from applying to it that healthy criticism to which all his previous education had inured his mind. The more difficult the portion of Scripture, the more sensibly are these evils felt and recognized.

It is under these feelings that I have undertaken a commentary on St. Paul's Epistles, which, by confining itself to the humbler and less ambitious sphere of grammatical details, may give the student some insight into the language of the New Testament, and enable him, with more assured steps, to ascend the difficult heights of exegetical and dogmatical theology. My own studies have irresistibly impelled me to the conviction that, without making any unnecessary distinctions between grammar and exegesis, we are still bound to recognize the necessity,—of first endeavouring to find out what the words actually convey, according to the ordinary rules of language; then, secondly, of observing the peculiar shade of meaning that the context appears to impart. Too often this process has been reversed; the commentator, on the strength of some 'received interpretation' or some dogmatical bias, has stated what the passage ought to mean, and then has been tempted, by the force of bad example, to coerce the words 'per Hebraismum,' or 'per enallagen,' to yield the required sense. This in many, nay, most cases, I feel certain,

has been done to a great degree *unconsciously*, yet still the evil effects remain. God's word, though innocently, has been dealt deceitfully with; and God's word, like His Ark of the Covenant, may not, with impunity, be stayed up by the officiousness of mortal aid.

I have, then, in all cases, striven, humbly and reverently, to elicit from the words their simple and primary meaning: where that has *seemed* at variance with historical or dogmatical deductions,—where, in fact, exegesis has seemed to range itself on one side, grammar on the other,—I have never failed candidly to state it; where it has confirmed some time-honoured interpretation, I have joyfully and emphatically cast my small mite into the great treasury of sacred exegesis, and have felt gladdened at being able to yield some passing support to wiser and better men than myself.[1] This, however, I would fain strive to impress upon my reader, to whatever party of the Church (alas! that there should be parties) he may chance to belong, that, as God is my witness, I have striven to state, in perfect candour and singleness of heart, all the details of interpretation with which I have come in contact. I have sought to support no particular party, I have desired to yield countenance

[1] Amidst all these details I have, I trust, never forgotten that there is something higher than mere critical acumen, something more sure than grammatical exactitude; something which the world calls the 'theological sense,' but which more devout thinkers recognize as the assisting grace of the Eternal Spirit of God. Without this, without also a deeper and more mysterious sympathy with the mind of the sacred writer whom we are presuming to interpret, no mere verbal discussions can ever tend truly to elucidate, no investigation thoroughly to satisfy. I trust, indeed, that I have never been permitted to forget these golden words of him whom of all commentators I most honour and revere:—*οὐδὲ γὰρ δεῖ τὰ ῥήματα γυμνὰ ἐξετάζειν, ἐπεὶ πολλὰ ἕψεται τὰ ἀποῤῥήματα· οὐδὲ τὴν λέξιν καθ' ἑαυτὴν βασανίζειν,* **ἀλλὰ τῇ διανοίᾳ προσέχειν τοῦ γράφοντος.** Chrysost. tom. x. p. 675 B (ed. Bened.).

to no peculiar views. I will candidly avow that on all the fundamental points of Christian faith and doctrine my mind is fully made up. It is not for me to sit in judgment upon what is called the liberal spirit of the age, but, without evoking controversies into which I have neither the will nor the ability to enter, I may be permitted to say, that upon the momentous subject of the inspiration of Scripture, I cannot be so untrue to my own deepest convictions, or so forgetful of my anxious thoughts and investigations, as to affect a freedom of opinion which I am very far from entertaining. I deeply feel for those whom earth-born mist and vapour still hinder from beholding the full brightness and effulgence of divine truth; I entertain the most lively pity for those who still feel that the fresh fountains of Scripture are, in all the bitterness of the prophet's lamentation, only 'waters that fail;'—I feel it and entertain it, and I trust that no ungentle word of mine may induce them to cling more tenaciously to their mournful convictions, yet still I am bound to say, to prevent the nature of my candour being misunderstood, that throughout this commentary the full[1] inspiration of Scripture has been felt as one of those strong subjective convictions to which every hour of meditation adds fresh strength and assurance. Yet I have never sought to mask or disguise a difficulty: I have never advanced an explanation of the truth of which I do not, myself at least, feel convinced. I should shrink from being

[1] I avoid using any party expressions. I would not wish, on the one hand, to class myself with such thinkers as Calovius, nor could I subscribe to the *Formula Consensus Helvetici;* but I am far indeed from recognizing that admixture of human imperfection and even error, which the popular theosophy of the day now finds in the Holy Scriptures.

so untrue to myself, I should tremble at being so presumptuous towards God; as if He who sent the dream may not in His own good time send 'the interpretation thereof.' That there are difficulties in Scripture,—that there are difficulties in this deep Epistle, I both know and feel, and I have, in no case, shrunk from pointing them out; but I also know that there is a time,—whether in this world of unrest or in that rest which remaineth to God's people I know not,—when every difficulty will be cleared up, every doubt dispersed: and it is this conviction that has supported me, when I have felt and have been forced to record my conviction, that there are passages where the world's wisdom has not yet clearly seen into the depth of the deep things of God.

Before I wholly leave this momentous subject, I would fain plead its importance in regard to the method of interpretation which I have endeavoured to follow. I am well aware that the current of popular opinion is now steadily setting against grammatical details and investigations. It is thought, I believe, that a freer admixture of history, broader generalizations, and more suggestive reflections, may enable the student to catch the spirit of his author, and be borne serenely along without the weed and toil of ordinary travel. Upon the soundness of such theories, in a general point of view, I will not venture to pronounce an opinion; I am not an Athanase, and cannot confront a world; but, in the particular sphere of Holy Scripture I may, perhaps, be permitted to say, that if we would train our younger students to be reverential thinkers, earnest Christians, and sound divines, we must habituate them to a patient and thoughtful study of the words and language of Scrip-

ture, before we allow them to indulge in an exegesis for which they are immature and incompetent. If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflexion, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle, or characterize some doubtful preposition, let him cheer himself with the reflection that every effort of thought he is thus enabled to make, is (with God's blessing) a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an Apostle, yea, a less dim perception of the mind of Christ.

No one who feels deeply upon the subject of inspiration will allow himself to be beguiled into an indifference to the mysterious interest that attaches itself to the very grammar of the New Testament.

I will then plead no excuse that I have made my notes so exclusively critical and grammatical. I rejoice rather that the awakening and awakened interest for theology in this country is likely to afford me a plea and a justification for confining myself to a single province of sacred literature. Already, I believe, theologians are coming to the opinion that the time for compiled commentaries is passing away. Our resources are now too abundant for the various details of criticism, lexicography, grammar, exegesis, history, archæology, and doctrine, to be happily or harmoniously blended in one mass. One mind is

scarcely sufficiently comprehensive to grasp properly these various subjects; one judgment is scarcely sufficiently discriminating to arrive at just conclusions on so many topics. The sagacious critic, the laborious lexicographer, the patient grammarian, the profound exegete, the suggestive historian, and the impartial theologian, are, in the present state of biblical science, never likely to be united in one person. Excellence in any one department is now difficult, in all, impossible. I trust, then, that the time is coming when theologians will carry out, especially in the New Testament, the principle of the division of labour, and selecting that sphere of industry for which they are more particularly qualified, will, in others, be content to accept the results arrived at by the labours of their contemporaries.[1]

The most neglected portion of the New Testament literature is its lexicography, and this is the more inexcusable, as the excellent concordance of Bruder has been now twelve years before the world. I have here suffered greatly from want of sound help, and in addition to having frequently to draw solely from my own scanty resources in this department, and to leave my own more immediate subject to discuss points which I should have gladly found done to my hand, I have also had the thankless task of perpetually putting my readers on their guard against

[1] In the present Epistle there are distinct and instructive instances of the application of this principle. Hilgenfeld has published a recent edition of the Epistle to the Galatians, in which distinct prominence is given to historical and chronological investigations. Dr. Brown has lately devoted some expository discourses nearly exclusively to the doctrine and practical teaching of the Epistle; while Mr. Veitch has supplied him with grammatical annotations. Both of these works have their demerits as well as their merits, but, at any rate, they show that their authors had the good sense to confine themselves to those departments of interpretation for which they felt the greatest aptitude.

the overhasty and inaccurate classifications of Bretschneider and others. I have generally found Bretschneider's Lexicon the best; but the pages of my commentary will abundantly show how little reliance I have been able to place upon him. I rejoice to say that Dr. Scott, master of Balliol College, is engaged on a Lexicon to the N. T.; and those who know his eminent qualifications for the task must feel, as I do, the most perfect confidence in the way in which it will be executed. I regret that it was too little advanced to be of any use to me in this commentary. The general lexicon (beside that of Stephens) which I have chiefly used, is the unfinished edition of Passow's Lexicon by Palm and Rost, which I cannot help thinking is by very far the best lexicon in a moderate compass that we at present possess. The prepositions, in particular, are treated remarkably well, and very comprehensively.

The synonyms of the Greek Testament, a *most* important subject, have been greatly neglected. We have now a genial little volume from one who always writes felicitously and attractively upon such subjects; but the agreeable author will not, I am sure, be offended when I say, that it can scarcely be deemed otherwise than, as he himself modestly terms it, a slight contribution to the subject. We may fairly trust that an author who has begun so attractively will continue his labours in a more extended and comprehensive form. As Mr. Trench's work came too late into my hands, I have principally used the imperfect work of Tittman; but I perfectly agree with Mr. Trench in his estimate of its merits.

In the Grammar of the N. T. we are now in a fairly promising state. The very admirable work of

Winer has completely rehabilitated the subject. It is a volume that I have studied with the closest attention, and to which I am under profound obligations. Still, it would not be candid if I did not admit that it has its weak points. I do not consider the treatment of the particles (a most important subject in St. Paul's epistles) at all equal to that of the prepositions, or by any means commensurate with our wants on this portion of grammar: the cases also might perhaps be more successfully handled. The great fault of the book is its superabundance of reference to the notes and commentaries on classical authors. In many cases these are of high importance; but in a vast quantity of others, as I have often found to my cost, but little information is to be derived from the source to which the reader is referred. Mr. Green's *Grammar* I consider a work of great ability, but too short and unsystematic to be of the use it might otherwise have been to the student. I have, therefore, been obliged to freely use other grammatical subsidies than those which more particularly bear upon the New Testament.[1] My object has been throughout to make my references more to grammars and professed repertories of similar information, than to notes or commentaries on classical authors; for I am convinced that a *good* reference to

[1] I have especially used the admirable and (in my opinion) wholly unrivalled syntax of Bernhardy, the good compendious syntax of Madvig, the somewhat heavy treatise on the same subject by Scheuerlein, Jelf's Grammar, and the small Greek grammar by Dr. Donaldson, which, though unpretending in form and succinct in its nature, will never be consulted, even by the advanced student, without the greatest advantage. On the particles, I have principally used the somewhat clumsy though useful work of Hartung, and the very able and voluminous notes of Klotz on *Devarius*. This latter work the student will rarely consult in vain. I have also derived some assistance from Thiersch's very good dissertation on the *Pentateuch*.

a good grammar, though not a very showy evidence of research, is a truly valuable assistance; while a discursive note in an edition of a classic, from its want of context, frequently supplies little real information. I have allowed myself greater latitude in references to the notes of commentators on the N.T., for here the similarity of language, and frequently of subject, constitutes a closer bond of union. In particular, I have used Fritzsche's edition of the Romans nearly as a grammar, so full is he and so elaborate in all details of language. As a grammarian I entertain for him the highest respect; but I confess my sympathy with him as a theologian is not great, nor can I do otherwise than deplore the unjust levity with which he often treats the Greek fathers, and the tone of bitterness and asperity which he assumes towards the learned and pious Tholuck. It is a sad evidence of an untouched heart and unchastened spirit, when a commentator on the New Testament leaves the written traces of his bitterness on the margins of the Covenant of Love.

The same principle that has induced me to refer to repertories and systematic treatises on grammar, has also influenced me whenever I have been led into dogmatical questions. I have sought, in most cases, information from writers who have made the whole subject their study. I have freely used Bishop Bull's *Harmonia Apostolica*, Waterland's works, and such other of our great English divines as I have the good fortune to be acquainted with. I have used with profit the recent and popular treatise on St. Paul's doctrine by Usteri, and that by Neander in his *Planting of Christianity;* both of which, with perhaps some reservations, may be recommended to the

student. I regret that I cannot speak with so much freedom of the discussions of the clever and talented Ferdinand Baur in his *Apostel Paulus*. I have referred to him in a few cases, for his unquestionable ability has seemed to demand it, but it has been always cautiously and warily; nor do I at all wish to commend him to the notice of any student except of advanced knowledge and of fully fixed principles. The other books and authorities which I have cited will sufficiently speak for themselves.

I desire briefly, in conclusion, to allude to the general principles which I have adopted in the construction of the text, the compilation of the notes, and the revision of the translation, and to record my many obligations.

(I.) The text is substantially that of Tischendorf:[1] the only deviations from it that I have felt compelled to make form the subject of the critical notes which are, at intervals, appended to the text. Changes have been made in punctuation; but these, generally speaking, have not been such as to require special notice. I have here applied the principle of division of labour which I venture to advocate. It has always seemed to me (and the recent failure of an accomplished scholar in the construction of a text of the four Gospels has served to convince me) that it is a very hazardous if not a presumptuous undertaking for any

[1] It was long with me a subject of anxious thought whether I should adopt the text of Lachmann (for whose critical abilities I have a profound respect), or that of Tischendorf. The latter I consider inferior to Lachmann in talent, scholarship, and critical acumen. But as a palæographer he stands infinitely higher, as a man of energy and industry he is unrivalled, and as a critic he has learnt from what he has suffered. Moreover, he is with us, still learning, still gathering, still toiling; while Lachmann's edition, with all its excellences and all its imperfections, must now remain as he has left it to us.

man, however good a scholar, to construct an original text without eminent qualifications for that task. Years of patient labour must have been devoted to those studies: an unflagging industry in collecting, and a persistent sagacity in sifting evidence must be united in the Biblical critic, or his labours will be worse than useless. Those who have not these advantages will do well to rely upon others, reserving, however, to themselves (if they are honest men and independent thinkers) the task of scrutinizing, testing, and, if need be, of expressing dissent from the results arrived at by those whom they follow. I have humbly endeavoured thus to act with regard to the text of the present epistle: where there has seemed reason to depart from Tischendorf (and he is far from infallible), I have done so, and have in all cases acted on fixed principles which time, and, above all, failures have taught me. For a novice like myself to obtrude my critical canons on the reader would be only so much aimless presumption. I will only say that I can by no means assent to a blind adherence to external evidence, especially where the preponderance is not marked, and the internal evidence of importance: still, on the other hand, I regard with the greatest jealousy and suspicion any opposition to the nearly coincident testimony of the uncial MSS., unless the internal evidence be of a most strong and decisive character. I have always endeavoured, first, to ascertain the exact nature of the diplomatic evidence; secondly, that of what I have termed *paradiplomatic* arguments (I must apologize for coining the word), by which I mean the apparent probabilities of erroneous transcription, permutation of letters, itacism, and so forth; thirdly and lastly, the internal

evidence, whether resting on apparent deviations from the *usus scribendi* of the sacred author, or the *propensio*, be it *critica*, *dogmatica*, or *epexegetica*, on the part of the copyist. I have also endeavoured to make the critical notes as perspicuous as the nature of the subject will permit, by grouping the separate classes of authorities, uncial manuscripts (MSS.), cursive manuscripts (mss.), versions (Vv.), and Fathers (Ff.), Greek and Latin, and in some measure familiarizing the uneducated eye to comprehend these perplexing, yet deeply interesting particulars. The symbols I have used are either those of Tischendorf (to whose cheap and useful edition I refer the reader), or else self-explanatory. I cannot leave this part of the subject without earnestly advising the younger student to acquire, at least in outline, a knowledge of the history and details of sacred criticism, and I can recommend him no better general instructor than Dr. Davidson, in the second volume of his excellent treatise on Biblical criticism.

(II.) With regard to the notes, I would wish first to remark, that they neither are, nor pretend to be, original. I have consulted all the best modern, and, I believe, the best ancient authorities, wherever they seem likely to avail me in the line of interpretation I had marked out to myself. But as I have endeavoured to confine myself principally to critical and grammatical details, numerous authors of high position and merit in other provinces of interpretation have unavoidably been, though not unconsulted, still not generally cited. Hence, though I entertain a deep reverence for the exegetical abilities of some of the Latin Fathers, I have never been able to place that reliance on their scholarship, which I thankfully and

admiringly recognise in the great Greek commentators. Many of our popular English expositors I have been obliged, from the same reasons, to pass over; for to quote an author merely to find fault with him is a process with which I have no sympathy. I have studied to make my citations, *in malam partem*, on a fixed principle. In the first place, I hope I have always done it with that quick sense of my own weakness, imperfection, and errors, that is the strongest incentive to charitable judgments; and with that gentleness which befits a commentator on one whose affections were among the warmest and deepest that ever dwelt in mortal breast. In the second place, I have, I trust, rarely done it except where the contrast seemed more distinctly to show out what I conceived the true interpretation; where, in fact, the shadow was needed to enhance the light. Thirdly, I have sometimes felt that the allegiance I owe to Divine Truth, and the profound reverence I entertain for the very letter of Scripture, has required me to raise my voice, feeble as it is, against mischievous interpretations and rash criticism. The more pleasant duty of quoting *in bonam partem* has also been regulated by a system; first and foremost, of endeavouring to give to every man his due; secondly, of supporting myself by the judgments and wisdom of others. I have, however, in no case sought to construct those catenæ of names, which it seems now the fashion of commentators[1] to link together in assent or dissent; for whenever I have examined one in detail, I have invariably found that the authors thus huddled together often introduced such counter-

[1] I regret to find that Professor Eadie, in his learned and laborious commentary on the Ephesians, has adopted this method: in some cases, e. g. p. 15, his authorities occupy five full lines of the commentary.

vailing statements as made their collective opinion anything but unanimous. This easy display of erudition,—and of error, cannot be too much reprobated.

The portions upon which I have most dwelt are the particles, the cases, the prepositions, and, as far as I have been able, the compound verbs; but on this latter subject I have keenly felt the want of help, and have abundantly regretted that Winer never has completed the work he projected. If in the discussions on the particles I may have seemed wearisome or hypercritical, let me crave the reader's indulgence, and remind him of the excessive difficulties that have ever been felt and acknowledged in the connexion of thought in St. Paul's Epistles. I hope no one will think my pains have here been misplaced. That my notes have visibly overlaid my text will, I fear, be urged against me. This I could have avoided by a more crowded page, or by disuniting the text and the notes; but I prefer bearing the charge to perplexing the reader's eye with close typography, or distracting his attention by references to an isolated text. The notes have been pared down, in some cases, to the very verge of obscurity; but in so difficult an epistle, after all possible curtailing, they must still be in disproportion to the text.

(III.) The last portion I have to notice is the translation. This it seemed desirable to append as a brief but comprehensive summary of the interpretations advanced in the notes. The profound respect I entertain for our own noble version would have prevented me, as it did Hammond, from attempting any performance of this nature, if I had not seen that a few corrections, made on a fixed principle, would enable the Authorized Version adequately to reflect

the most advanced state of modern scholarship. The Authorized Version has this incalculable advantage, that it is a truly *literal* translation, the only form of translation that can properly and reverently be adopted in the case of the Holy Scriptures. Of the two other forms of translation, the idiomatic and the paraphrastic, I fully agree with Mr. Kennedy (*Preface to Transl. of Demosth.*) in the opinion that the former is most suitable for the general run of classical authors; while the latter may possibly be useful in some philosophical or political treatises, where the matter, rather than the manner, is the subject of study. But in the Holy Scriptures every peculiar expression, even at the risk of losing an idiomatic turn, *must* be retained. Many words, especially the prepositions, have a positive dogmatical and theological significance, and to qualify them by a popular turn or dilute them by a paraphrase, is dangerous in the extreme. It is here that the excellence of our Authorized Version is so notably conspicuous; while it is studiedly close and literal, it also, for the most part, preserves the idiom of our language in the most happy and successful way. It has many of the merits of an idiomatic translation, and none of the demerits of what are popularly called literal translations, though they commonly only deserve the name of un-English metaphrases. A paraphrastic translation, such as that adopted by Messrs. Conybeare and Howson, I cannot but regard as in every way unfitted for Holy Scripture. I have, then, adopted the Authorized Version, and have only permitted myself to depart from it where it appeared to be *incorrect*, *inexact*, *insufficient*, or *obscure*, whether from accident or (as is alleged) from design. The

citations I have appended from eight other versions will perhaps prove interesting, and will show the general reader what a 'concordia discors' prevails among all the older English Versions,[1] and how closely and how faithfully the contributors to the Authorized Version adhered to their instructions to consult certain of the older translations, and not to depart from the Standard Version which had last preceded them except distinctly necessitated. Thus the Authorized Version is the accumulation, as well as the last and most perfect form of the theological learning of fully two hundred and thirty years. From such a translation, he must be a bold and confident man, who would depart far, without the greatest caution and circumspection.

(IV.) Finally, I feel myself bound to specify a few of the commentators to whom I am more especially indebted.

Of the older writers I have paid the most unremitting attention to Chrysostom and Theodoret; for the former especially, often as a scholar, always as an exegete, I entertain the greatest respect and admiration. Of our older English commentators Hammond has been of the greatest service to me; his scholarship is, generally speaking, very accurate, and his erudition profound. The short commentary of Bishop Fell I have never consulted without profit. Bengel's *Gnomon* has, of course, never been out of my hands. Of later writers I should wish to specify Dr. Peile, from whose commentary I have derived many valuable suggestions. I frequently differ from

[1] I have also consulted Abp. Newcome's, and all the later versions of any celebrity, even the Unitarian, but have derived from them no assistance whatever.

him in the explanation of νόμος without the article; but I have always found him an accurate scholar, and especially useful for his well-selected citations from Calvin. To the late lamented Professor Scholefield's *Hints for a New Translation* I have always attended. The translation of Conybeare and Howson has been of some use; but, as far as my experience goes, it appears the least happily executed portion of their valuable work. Dr. Brown's *Expository Discourses on the Galatians* is a book written in an excellent spirit, of great use and value in an exegetical point of view, but not always to be relied upon as a grammatical guide. I cannot pass over Dr. Bloomfield, though he has not been of so much use to me as I could have wished. I regret most that I have not had the benefit of Mr. Alford's third volume of his *New Testament.* I differ, widely I fear, from him, in some points of criticism, and some principles of adaptation; but, judging especially from the second volume, I feel certain his third volume would have proved a great assistance to me. To the recent German commentators I am under the greatest obligations, both in grammar and exegesis, though not in theology. Meyer more as a grammarian, De Wette more as an exegete, command the highest attention and respect; to the former especially, though a little too Atticistic in his prejudices, my fullest acknowledgments are due. The commentaries of Winer and Schott are both excellent; to the latter, Meyer seems to have been greatly indebted. Usteri has generally caught most happily the spirit of his author; his scholarship is not profound, but his exegesis is very good. Rückert, more voluminous and more laborious, has always repaid the trouble of perusal. The two

works in the best theological spirit are those of Olshausen and Windischmann; the latter, though a Romanist, and by no means uninfluenced by decided prejudices, always writes in a reverent spirit, and is commonly remarkable for his good sense, and not unfrequently his candour. Baumgarten-Crusius I have found of very little value. Hilgenfeld is very useful in historical questions, but has a bad tone in exegesis, and follows Meyer too closely to be of much use as an independent grammatical expositor.

These are not more than one-third of the expositors I have consulted, but are those which, for my own satisfaction, and the guidance of younger students, I should wish to specify.

I have now only to commit this first part of my work, with all its imperfections, faults, and errors, to the charitable judgment of the reader. I have written it, alone and unassisted, with only a country clergyman's scanty supply of books, in a neighbourhood remote from large libraries and literary institutions; and though I have done my uttermost to overcome these great disadvantages, I can myself see and feel with deep regret how often I have failed. I commend myself, then, not only to the kind judgment, but I will also venture to add, the kind assistance of my readers; for I shall receive and acknowledge with great thankfulness any rectifications of errors or any suggestions that may be addressed to me at the subjoined direction.

I will conclude with earnest prayer to Almighty God, in the name of his ever-blessed Son, that He may so bless this poor and feeble effort to disclose the outward significance, the jots and the tittles of His word, that He may make it a humble instrument of

awakening in the hearts of others the desire to look deeper into the inward meaning, to mark, to read, and to understand, and with a lowly and reverent spirit to ponder over the hidden mysteries, the deep warnings, and the exhaustless consolations of the Book of Life.

To Him be all honour, all glory, and all praise.

C. J. ELLICOTT.

Glaston, Uppingham.
September, 1854.

THE EPISTLE TO THE GALATIANS.

CHAPTER I. 1.

Apostolic address and salutation, concluding with a doxology.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ

1. **ἀπόστολος**] *'an Apostle,'* in the higher and more especial meaning of the word; and as such (particularly when enhanced by the succeeding clause) a forcible protest against the Judaists, who probably refused to apply it in this peculiar sense to any out of the significant number of the Twelve. Comp. Hilgenf., *Galaterbrief*, p. 107. Maurice, *Unity of N. T.*, p. 402, justly remarks that there was much more involved in this whole question than mere personal slander. In asserting the pre-eminence of the Twelve over St. Paul, they were practically denying Christ's perpetual rule over His church. St. Paul appears to have used ἀπόστολος in its simple etymological sense in a few instances, e. g. 2 Cor. viii. 23, and most probably Phil. ii. 25. In 2 Cor. xi. 13, 1 Thess. ii. 6, the meaning is doubtful; but in Rom. xvi. 7, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις (commonly cited in this sense, Conyb. and Hows., *St. Paul*, Vol. 1. p. 463), the correct translation appears certainly that of Fritzsche, 'quippe qui in Apostolorum collegio bene audiant:' comp. Winer, *RWB.* s. v. *Apostel*, Vol. 1. p. 69, note 2. The various applications of this word in eccles. writers are noticed by Suicer, *Thes.* s. v. Vol. 1. p. 475 sq., Hammond on Rom. xvi. 7. **οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου**] St. Paul frequently connects two or more prepositions in a single clause, e. g. εἰς... ἐπί, Rom. iii. 22; ἐξ... διὰ... εἰς, xi. 36; ἐπὶ... διὰ... ἐν, Eph. iv. 6; ἐν... διὰ... εἰς, Col. i. 16, for the purpose of accurate definition or limitation. Ἀπὸ here correctly denotes the *causa remotior*, Winer, *Gr.* § 51, p. 444 (Ed. 5); Bernhardy, *Syntax*, v. 12, p. 222; διά, the *causa medians*: 'not from men as an ultimate, nor through a man as a mediate authority,' see Winer, § 54. 6, p. 496; Green, *Gr.* p. 299. Ἀπὸ is not 'for ὑπό,' Brown *in loc.* (comp. Rück. Olsh.), as the use of ἀπὸ for ὑπό, especially after passives, though found apparently in some few instances in earlier writers (Poppo, *Thucyd.* 1. 17, Vol. 1. p. 158), occasionally in later (Bernhardy, v. 12, p. 224), and frequently in Byzantine Greek, does not appear in St. Paul's Epistles, nor in any *decisive* instance in the N. T.; see Bretsch. *Lex.* s. v. ἀπό, II. 2. e. In all cases the distinction between the prepp. seems sufficiently clear; ὑπὸ points to an action which results from a more immediate and active,

Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, [2] καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς

ἀπὸ to a less immediate and more passive cause: comp. Herm. Soph. *Elect.* 65, and see Rom. xiii. 1 (Lachm., Tisch.), where St. Paul's correct use of these two prepp. may be contrasted with that of Chrysost. *in loc.* We still need a more complete discussion of the apparent permutations of ἀπὸ and ὑπό. **δι' ἀνθρώπου**] The change of number need not be strongly pressed, having evidently arisen from the antithesis διὰ Ἰησοῦ Χριστοῦ. The interpretation of Mosheim, *de rebus ante Constant.* p. 70, who finds in these words an allusion to the High Priest as head of the proselytizing party, is curious, but improbable.

καὶ Θεοῦ πατρός] We should naturally expect καὶ ἀπὸ Θ. π., as διὰ is seldom used of the *causa principalis*, Winer, *Gr.* § 51. i, p. 453. A few decided instances may be cited of this more lax use of διά, e. g. 1 Cor. i. 9, and probably Rom. i. 5; but see Fritzsche *in loc.*, Vol. I. p. 15. Far too many passages in the N. T., e. g. Matth. xxvi. 24, Acts v. 12, have been referred to this class. Even the list cited by Fritzsche requires revision; for 1 Pet. ii. 13, 14, may fairly be explained in accordance with the correct use of the prep. In the present case the irregularity appears referable to the brevity with which St. Paul expresses himself. Both Chrys. and Theod. see in this use an evidence for the Homoousia of the Father and the Son. Perhaps this *may* be overstrained; yet still there is something noticeable in this use of a common preposition with both the first and second Persons of the Trinity, by a writer so cumulative, and yet for the most part so exact, in his use of prepositions as St. Paul. **Θεοῦ πατρός** seems to have the nature of a proper name: comp. Phil. ii. 11, 1 Pet. i. 2, and the instances of a similar omission of the article cited by Winer, *Gr.* § 18, p. 138. God is here designated 'the Father,' probably with more immediate reference to the preceding subject, our Lord Jesus Christ: see Pearson *on the Creed*, Art. I. Vol. I. p. 42, ed. Burt. **τοῦ ἐγείραντος κ. τ. λ.**] This additional designation has probably a remote reference to the fact that it is upon the resurrection of Jesus Christ that our faith rests, 1 Cor. xv. 17; Usteri, *Paul. Lehrbegr.* II. 1. 1, p. 97, 98. The more immediate reference is to the Apostle's call having been received from Christ in His exalted and glorified position, 1 Cor. ix. 1, 1 Cor. xv. 8; see Brown, *Galatians*, p. 22. The article with νεκρῶν appears regularly omitted in this and similar phrases, except Eph. v. 14, and with ἀπό, Matth. xiv. 2, etc.; Winer, *Gr.* § 18, p. 140.

2. **πάντες**] Emphatic. St. Paul frequently adds to his own name that of one or more of his companions: e. g. Sosthenes, 1 Cor. i. 1; Timothy, 2 Cor. i. 1, Phil. i. 1, Col. i. 1; Silvanus and Timothy, 1 Thess. i. 1, 2 Thess. i. 1. Here, however, to add weight to his admonitions, and to show the unanimity that was felt on the subject of the Epistle, St. Paul uses the comprehensive term πάντες ἀδελφοί, defining it more closely by οἱ σὺν ἐμοί: 'all the brethren who are my present companions in my travels and my preaching.' There is then no necessity for restricting ἀδελφοί to 'official brethren,' (Bloomf., Brown,) or for extending οἱ σὺν ἐμοί to the whole Christian community of the place from which the epistle was written; for

Γαλατίας. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρός, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος

this, as Usteri remarks, would be more naturally expressed by 'with whom I am,' than 'who are with me.' ταῖς ἐκκλησίαις τῆς Γαλ.] Chrys. and Theodoret both call attention here to the plural: παντα χοῦ γὰρ εἶρψεν ἡ νόσος, Theod. The epistle was probably an encyclical letter addressed to the different churches throughout the province. The omission of the usual titles of honour or affection seems undoubtedly intentional (Chrys.), for in the only other Epistles where the simple τῇ ἐκκλησίᾳ is used, 1 Cor. i. 2, 2 Cor. i. 1, 1 Thess. i. 1, 2 Thess. i. 1, there is in the two former passages the important and qualifying addition τοῦ Θεοῦ, and in the two latter ἐν Θεῷ πατρὶ κ. τ. λ.

3. χάρις ὑμῖν καὶ εἰρήνη] These words are not *merely* a union of two ordinary forms of Jewish salutation, Fritz. *Rom.* i. 7, Vol. I. p. 23; or of the Greek χαίρειν and the Hebrew שָׁלוֹם; but also contain their full spiritual significance. χάρις, as Olsh. observes, is the divine love manifesting itself to man; εἰρήνη the state that results from a reception of it. The oriental and occidental forms of salutation are thus blended and spiritualized in the Christian greeting. καὶ Κυρίου] Strictly speaking, Christ is the imparter of Grace, God the giver; but just as in verse 1, διὰ was applied both to the Father and the Son, so here, in this customary salutation ἀπὸ is applied both to the Son and the Father. Olsh. *on Rom.* i. 7, justly remarks that nothing speaks more decisively for the divinity of Christ than these juxtapositions of Christ with the Father, which pervade the whole language of Scripture.

4. τοῦ δόντος ἑαυτόν] The addition of these words serves at the very outset to direct attention to the active principle of the sin of the Galatians. The doctrine of the atoning death of Jesus Christ, and a recurrence to the laws of Moses, were essentially incompatible with each other. περί] The Text. Rec. reads ὑπὲρ on wholly insufficient MSS. authority. These prepositions are, however, frequently interchanged in the MSS. of the N. T.; Fritz. *Rom.* Vol. I. p. 28. Strictly speaking, ὑπέρ, in its ethical sense, retains some trace of its local meaning, 'bending over to protect;' e.g. μάχεσθαι ὑπέρ τινος; Donalds. *Gr. Gr.* § 480, and thus points more immediately to the action, than to the object or circumstance from which the action is supposed to spring. The latter relation is more correctly defined by περί; e.g. φοβεῖσθαι περί τινος: see Winer, *Gr.* § 51. e. p. 447, Schæf. *Demosth.* i. p. 189, 190. περὶ will thus be more naturally used with the thing, 'sins,' ὑπὲρ with the person, 'sinners;' and this with a few exceptions (e.g. 1 Cor. xv. 3, Heb. v. 3) appears the usage of the N. T.: comp. 1 Pet. iii. 18, where both forms occur. Still it is certain that the exact distinction between these preps. is lost sight of even in classical writers: see Buttm. *Ind. ad Mid.* p. 188. ἐκ τοῦ ἐνεστῶτος κ. τ. λ.] It is doubtful whether ὁ ἐνεστὼς αἰών is simply equivalent to ὁ νῦν αἰών, 'the present world,' 2 Tim. iv. 10, Tit. ii. 12, and therefore in opposition to ὁ αἰὼν ὁ μέλλων; comp. Clem. *Cor.* ii. 6, ἔστιν δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί, and see Brown, p. 26: or whether it denotes in a more restricted

αἰῶνος πονηροῦ κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,
5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

sense 'the commencing age,' the age of faithlessness and the developing powers of Antichrist that has already begun; comp. Stier, *Ephes.* Vol. I. p. 237 on the ethical difference between κόσμος and αἰών. The order of the words, however, would thus more naturally be τοῦ πονηροῦ αἰῶνος τοῦ ἐνεστ. The participle ἐνεστὼς will admit either meaning: compare Rom. viii. 38, 1 Cor. iii. 22 (where ἐνεστῶτα is in apparent antithesis to μέλλοντα) with 2 Thess. ii. 2, and see further instances in Palm u. Rost, *Lex.* s. v., Schleusn. *Lex. in LXX*, and esp. Schweigh. *Lex. Polyb.* s. v. The general and undogmatical character of the passage seems decidedly in favour of the former interpretation. In either case the influence of the article appears to extend only to ἐνεστ., αἰῶνος πονηροῦ forming an explanatory opposition, which really amounts to a tertiary predication (Donalds. *Gr.* § 489, and 'on some difficulties in Pindar,' *Journal of Class. & Theolog. Philol.* Part II.) 'an evil age as it is,' and points out either more generally (in the first interpr.), or more specifically (in the second), the corrupting and demoralizing influences of the world and its works. The use of ἐξαιρεῖν and ἐξαιρεῖσθαι, in the sense of 'ex imendenti periculo magnâ vi eripere,' is illustrated by Elsner, *Observ. Sacr.* Vol. II. p. 170. **Θεοῦ καὶ πατρὸς ἡμῶν**] '*God and our Father*,' Phil. iv. 20; not 'God, even our Father,' Brown; καὶ is the simple copula, see Bp. Middl. *on Acts* xx. 28, p. 292 (ed. Rose), and *on Eph.* v. 20, p. 367. ὁ Θεὸς καὶ πατὴρ is a solemn title of the first Person in the blessed Trinity occurring several times in the N. T., and very frequently in the fathers. It is found both with and without an appended genitive, e. g. (*a*) ὁ Θεὸς καὶ πατήρ, 1 Cor. xv. 24, Eph. v. 20, Col. iii. 17, James i. 27, iii. 9 (Rec.). (*b*) ὁ Θεὸς καὶ πατὴρ ἡμῶν, here and Phil. iv. 20. (*c*) ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν I.X., Rom. xv. 6, Eph. i. 3, 2 Cor. i. 3, xi. 31, Col. i. 3, 1 Pet. i. 3. As πατὴρ is anarthrous according to rule (Middl. *Gr. Art.* III. 4, § 2; Winer, *Gr.* § 18. 4. 3, p. 146), we cannot decide on grammatical principles whether the gen. depends on both, or only on the latter of the two nouns; nor will the most careful investigation of the separate passages afford any *sure* grounds for deciding on exegetical principles; contr. Fritz. *Rom.* Vol. III. p. 234. This, however, may be said, that as the term πατὴρ conveys necessarily a relative idea, which in theolog. language admits of various applications (see Suicer, *Thes.* s. v. πατήρ), while Θεὸς conveys only one absolute idea, it would not seem improbable that the connexion of thought in the mind of the inspired writer might lead him in some passages to add a defining gen. to πατὴρ which he did not intend necessarily to be referred to Θεός. The early Greek commentators, whose opinion on such a point is of considerable value, do not appear to be unanimous: Theodoret, *on Rom.* xv. 6, refers the gen. to the last nom., Chrys. *on Eph.* I. 3, leaves it doubtful; see notes on Eph. *loc. cit.*

5. **ἡ δόξα**] In this and similar forms of doxology,—excepting angelic doxol. Luke ii. 14, and that of the multitude, Luke xix. 38—δόξα regularly takes the article when used alone; Rom. xi. 36, xvi. 27, Eph. iii. 21, Phil. iv. 20, 2 Tim. iv. 18, Heb. xiii. 21, 2 Pet. iii. 18. When

I marvel at your speedy lapse to another gospel, which even if an angel were to preach, let him be anathema. It is not man but God whom I strive to please.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι

joined with one or more substantives it appears sometimes with the art. 1 Pet. iv. 11, Rev. i. 6, vii. 12; sometimes without it, Rom. ii. 10, 1 Tim. i, 17, Jude 25. It is thus difficult to determine whether we have here the 'rhetorical' form of the article (Bernhardy, *Synt.* iv. 22, p. 315), 'The glory which especially and alone belongs to God;' Winer, *Gr.* § 17, 1, p. 118: or whether δόξα takes the article as an abstract noun; Middl. v. § 1. The former seems most probable. **αἰῶνας τῶν αἰώνων**] a semi-hebraistic expression for a duration of time superlatively (infinitely) long: see Winer, *Gr.* § 37, 2, p. 285. The same words occur, Phil. iv. 20, 1 Tim. i. 17, 2 Tim. iv. 18, and frequently in the Apocalypse. In the LXX we find *αἰὼν τῶν αἰώνων*, Dan. vii. 18, and *αἰὼν τοῦ αἰῶνος*, Psalm cxi. 10. Vorst. *de Hebraismis N. T.*, p. 325, investigates both this and the similar expression *γενεὰς γενεῶν*; but his remarks must be received with caution, as on the subject of Hebraisms he cannot now be considered a safe guide. A work on this subject, in which a critical distinction is made between pure hebraisms, semi-hebraisms, and dogmatical usages, is still a desideratum.

6. **θαυμάζω**] '*I marvel.*' The idea of wondering at something *blameworthy* is frequently implied in this word: see Palm u. Rost, *Lex.* s. v., and compare examples in Bretschn. *Lex.*; especially Mark vi. 6, John vii. 21, 1 John iii. 13. The further idea which Chrys. finds in this word, *οὐ μόνον ἐντρέπων .... ὁμοῦ δὲ καὶ δεικνὺς οἵαν ἔχει περὶ αὐτῶν ὑπόνοιαν, ὅτι μεγάλην τινὰ καὶ ἐσπουδασμένην*'—does not seem intended. **οὕτως ταχέως**] '*so quickly.*' After what? In our ignorance of the exact time when the Galatians were converted, as well as the circumstances of their defection, this question cannot be satisfactorily answered. The opinion of Chrysostom is perhaps most probable, 'so quickly after the false teachers came among you:' at any rate the reference of the adverb seems decidedly rather to *time* than *manner* (2 Thess. ii. 2, 1 Tim. v. 22, comp. Conyb. and Hows. *in loc.*), however that time be defined. Any historical deductions from such a passage (Wieseler, *Chronol.* p. 285, Davids. *Introduct.* Vol. II. p. 297) can only be deemed very precarious. Grotius appositely cites in illustration of the levity of the Gallic character, Cæsar, *Bell. Gall.* IV. 5, sunt (Galli) in consiliis capiendis mobiles, et novis plerumque rebus student; comp. *ib.* II. 1, III. 10, 19: see Elsner, *Observ. Sacr.* Vol. II. p. 172. **μετατίθεσθε**] '*are going over from, are falling away from:*' Present med., not pass. as Heb. vii. 12. It is not necessary to supply *γνώμην*; *μετατίθεμαι* being abundantly used in good authors in the sense of 'changing an opinion,' both without as well as with an accus.: see examples in Palm u. Rost, *Lex.* s. v., Ast, *Lex. Plat.* In later writers it is frequently used in the sense 'descisco' with prepp. *εἰς*, *πρός*, *ἐπί* of the party, &c. *to whom*—e. g. Polyb. III. 118. 8, *μετατίθεσθαι πρὸς τοὺς Καρχηδονίους*—and *ἐκ*, *ἀπό* (or a simple gen. Diod. Sic. xvi. 31), of the party, &c. *from whom* the defection has taken place; Appian, *Bell. Mith.* 41, *ἀπὸ Ἀρχελάου πρὸς Σύλλαν μετατίθεσθαι*. Comp. 2 Macc. vii. 24, and see further exx. in Kypke, ii. 273, Wetst. *in loc.* Chrys. has not failed to

Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μετα-

notice the tense; οὐκ εἶπε, μετέθεσθε, ἀλλά, μετατίθεσθε: the falling away was still going on. **τοῦ καλέσαντος**] God the Father. The calling of Christians into the kingdom of Christ appears always represented by St. Paul as the work of the first Person of the Trinity; see verse 15, and comp. Usteri, *Lehrb.* ii. 2. 3, pp. 269, 279 sq. Brown, p. 39, excepts Rom. i. 6 (but see Fritz. and de W. *in loc.*), and perhaps John x. 16. The passages cited by Alford *on Rom. l. c.* viz. John v. 25, 1 Tim. i. 12, do not seem in point. **ἐν χάριτι**] *'by, or through, the grace of Christ.'* The prep. ἐν is here used in an *instrumental* sense, and so becomes *nearly* equivalent to διά; the grace of Christ being considered the medium of the call (Olsh.): see Winer, *Gr.* § 52. a, p. 464. According to the usual explanation ἐν is taken as in sensu prægnante, and so equivalent to εἰς; the idea of moral motion towards being implied by the use of καλεῖν. This interpretation, however, grammatically considered is *very* doubtful: see Winer, *Gr.* § 54. 4, p. 490. De Wette adduces 1 Cor. vii. 15, ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός; but this is not strictly similar, as both here and in the two other passages in which καλεῖν is joined with ἐν, viz., Eph. iv. 4 (see Harless *in loc.*), 1 Thess. iv. 7, the prep. retains its simple and primary force 'of permanence in,' and marks, as it were, the element *in which* we are called to move. In the present case, however, dogmatical considerations seem rather in favour of a more distinctly instrumental sense; as the Grace of Christ, in the sense it here appears used by St. Paul, denotes an active and energizing influence rather than a passive element: comp. Rom. v. 15, and see Hilgenfeld in h. l. Wieseler, *Apost. Chron.* p. 285, note, adopts a somewhat singular translation 'um Christi willen,' considering ἐν χάρ. as nearly = χάριν, ch. iii. 19. This does not seem consistent either with the usual force of ἐν or the regular meaning of χάρις Χριστοῦ. **ἕτερον**] *'another sort of,'* Fell. If we compare the very similar passage, 2 Cor. xi. 4, in which ἕτερος and ἄλλος occur in juxtaposition, and in senses, apparently, exactly identical with those in the present passage, it will not seem necessary to lay any stress on ἕτερον as implying either (α) 'bad,' 'perverted;' comp. Plato, *Phileb.* 13 A. ἕτερον ὄνομα. Pind. *Pyth.* iii. 34 (ed. Diss.) δαίμων ἕτερος, see Palm u. Rost, *Lex.* s. v. Vol. I. p. 1202, Wetst. *on* 1 *Tim.* v. 25; or even (β) 'strange,' Scholef. *Append. to Hints*, p. 23: 1 Cor. xiv. 21. Probably a shade of this latter meaning may be implied; still both here and 2 Cor. *l. c.* ἕτερος appears only to refer to distinction of kind, ἄλλος of individuality: 'ἕτερος non tantum alium sed diversum significat,' Tittm. *Synon.* p. 155; Comp. Plato, *Sympos.* 186 B, ἑτερόν τε καὶ ἀνόμοιον. It must be admitted that this distinction is not always kept up in the N. T.: see Matth. xi. 3, 1 Cor. xv. 39.

7. **ὃ οὐκ ἔστιν ἄλλο εἰ μή κ. τ. λ.**] The various interpretations of these words turn mainly on the antecedent assigned to ὅ. There is no reason to depart from the natural and grammatical sequence of the words. To prevent the words ἕτερον εὐαγγέλιον being misconstrued into the admission that there could *really* be any other gospel than the one preached to them, St. Paul more fully explains himself, using ἄλλος rather than the ambiguous

στρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελι-

ἕτερος, and throwing the emphasis on οὐκ: 'which (ἕτερον εὐαγγέλιον) is not another (a second) GOSPEL, except (only in this sense, that) there are some who trouble you,' i. e. 'the Judaists bring you another gospel, but it is really no GOSPEL at all.' Comp. Hamm. and Meyer *in loc.* In a word, as Hilgenf. correctly observes, the seeming paradox lies in this fact, that εὐαγγέλιον is understood after ἄλλο in its strictest meaning, but expressed after ἕτερον in one more lax. Conyb. and Howson have been rather precipitate in charging the auth. vers. with *incorrectness*. Their own version (see Meyer *in loc.*) is open to grave exegetical objections. εἰ μή] The common explanation εἰ μὴ = ἀλλὰ can be distinctly impugned in even what seem the strongest passages, e. g. Matth. xii. 4 (see Fritz. *in loc.*), 1 Cor. vii. 17 (see Meyer *in loc.*). Cons. Klotz, *Devar.* Vol. ii. p. 524, Hartung, *Partik.* μή, 3. 6, Vol. II. p. 120, compared with Dindorf in Steph. *Thes.* Vol. III. p. 190 C. The first *distinct* evidences of this interchange appear only in very late writers. οἱ ταράσσοντες] The article seems here at variance with the indef. τινὲς, which has just preceded: it serves however when thus used with participles to particularize, and in the present case specifies the τινες as those whose characteristic was troubling the Galatians; 'some who are your troublers:' comp. Luke xviii. 9, τινὰς τοὺς πεποιθότας. Winer, *Gr.* § 17. 3, p. 121, adduces a few similar instances, and compares with them the common expr. εἰσὶν οἱ λέγοντες. See also Bernhardy, *Synt.* VI. 23, p. 318. We cannot, therefore, with Rückert definitely pronounce this as an instance of Asiatic Hellenism. The article must, of course, be carried on to θέλοντες; see esp. Kühner's valuable note on Xen. *Mem.* I. 1. 20.

τὸ εὐαγγέλιον τοῦ Χριστοῦ.] It is doubtful whether Χριστοῦ is the gen. *subjecti*, 'the Gospel preached by Christ,' or the gen. *objecti*, 'the Gospel of or concerning Christ.' From the fuller expression, Rom. i. 3, εὐαγγέλ. τοῦ Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ, interpreters have commonly adopted the latter interpretation: see Winer, *Gr.* § 30. 1, p. 213. According to Meyer *on Mark* i. 1., when the gen. after εὐαγγέλ. is σωτηρίας, βασιλείας, κ. τ. λ. it is gen. *objecti;* when Θεοῦ, gen. *subjecti;* but when Χριστοῦ, gen. *objecti* or *subjecti*, to be determined only by the context.

8. καὶ ἐάν] The copula here belongs to ἐάν, and not to the sentence; Chrys. and Theoph. have united them. On the difference between εἰ καὶ (etsi) and καὶ εἰ (etiam si), see Herm. *on Vig.* No. 307, Hartung, *Partik.* καί, 3. 3, Vol. I. p. 141, Jelf, *Gr.* § 861. 2.

ἡμεῖς] 'we.' Though ἡμεῖς refers principally to St. Paul, and is abundantly used in sole reference to him throughout his Epp.; yet, as Meyer observes, the οἱ σὺν ἐμοὶ π. ἀδελ. may perhaps be here included. As our own idiom here agrees with the Greek, it does not seem desirable to exclude the probable reference by translating ἡμεῖς expressly singular, as De Wette, Conyb. and Howes. παρ' ὅ] These two words have been the subject of considerable controversy; the Lutherans having urged the meaning *præterquam;* the Romanists, *contra.* The latter meaning is not incorrect (Brown, p. 45), but is equally admissible with the former: see Donalds. *Gr.* § 485, and comp. exx. in Winer,

σάμεθα ὑμῖν, ἀνάθεμα ἔστω. 9 ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε,

Gr. § 51. g, p. 481. The opposite is *κατά*, which is shown distinctly in Xen. *Mem.* I. 1. 9. The context seems to require *contra*, as St. Paul implies throughout the Epistle, that the Judaical gospel was in the strict sense of the words an *ἕτερον εὐαγγ.*, and in its very essence *opposed* to the true Gospel. **ἀνάθεμα**] The Hellenistic form of the Attic *ἀνάθημα*, Moeris (cited by Lobeck, *Phryn.* p. 249). The original meaning of both forms was *τὸ ἀφιερωμένον Θεῷ*, Theodoret *on Rom.* ix. 3. In the LXX. the verb חָרַם is translated both by *ἀνατιθέναι* (Lev. xxvii. 28, 29.) and *ἀναθεματίζειν* (Josh. vi. 21), and the subst. חֵרֶם by *ἀνάθεμα*. The prevailing use, however, of *ἀνάθεμα in malam partem* compared with the command, Lev. xvii. 29, seems to have gradually led to a distinction in meaning; *ἀνάθημα* being used in the sense of *donarium*, 2 Macc. ix. 16, Luke xxi. 25, *ἀνάθεμα* as '*aliquid divinæ iræ sacratum*:' Hesych. *ἀνάθεμα· ἐπικατάρατος, ἀκοινώνητος. ἀνάθημα· κόσμημα.* This distinction, though very generally, is still not universally observed: see Theod. and also Chrys. *on Rom.* l. c., who, even while he asserts two distinct meanings, seems to regard the forms as interchangeable. In the Eccles. writers (see Suicer, *Thes.* Vol. I. p. 268, Bingham, xvi. 2), *ἀνάθεμα*, like the Hebrew חֵרֶם (see Winer, *RWB.* art. *Bann*) was applied to excommunication; though even here, it may be observed, accompanied sometimes with *distinct* execration; see Bingham, *ib.* 2. 17. The milder sense has been frequently maintained in the present passage; Hammond *in loc.*, Waterland, *Doct. Trin.* ch. iv., Vol. III. p. 458. The usage of the N. T. is, however, decisively in favour of the stronger sense; compare *ἐπικατάρατος*, ch. iii. 10, *κατάρα*, ch. iii. 13. For further references consult the long and exhaustive note of Fritzsche *on Rom.* ix. 3, Vol. II. p. 253 sq.

9. **προειρήκαμεν**] To what does *πρό* refer? (*α*) To a declaration made at St. Paul's last visit, Hemsen, *Paulus*, 3. 2, p. 239; or (*β*) merely to the preceding verse, Neander, *Planting*, Vol. I. p. 214, note (Bohn's Stand. Lib.). The use of the perfect rather than the aor. *προείπομεν* (ch. v. 21, 1 Thess. iv. 6), does not afford any sure grounds for a decision; as *εἴρηκα* in citations, though occasionally admitting a strict interpret. (Winer, *Gr.* § 41. 4, p. 314), is often, e. g. 2 Cor. xii. 9, practically aoristic. That *πρό may* refer to what has just been said (a usage which Ust. doubts) seems certain from such passages as 2 Macc. iii. 7, *προειρημένων χρημάτων*, where the subject referred to is mentioned no further back than the beginning of the preceding verse. See also 3 Macc. vi. 35, and compare 2 Cor. vii. 3 with 2 Cor. vi. 12. This, too, is the interpret. of the Greek commentators. The insertion of *ἄρτι*, however, seems distinctly to refer the reader to a more distant period for the previous declaration: see 2 Cor. xiii. 2. This passage has been pressed into the controversy relative to the state of the Galatian church at the apostle's second visit: see Davids. *Introd.* Vol. II. p. 305. **καὶ ἄρτι κ.τ.λ.** is undoubtedly a consecutive sentence. Rückert and B. Crus., by making it part of the antecedent sentence, retain the more Attic meaning of *ἄρτι*, but suppose an intolerably harsh ellipsis before *εἴ τις*. Ἄρτι is not used in Attic Greek for

ἀνάθεμα ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

purely present time;—comp. Plato, *Meno*, 89, where ἐν τῷ νῦν is in opp. to ἐν τῷ ἄρτι;—but is not uncommonly so used in later Greek. See esp. the valuable note of Lobeck, *Phryn.* p. 18 sq. εἰ...εὐαγγελίζεται] The change from ἐὰν with subj., verse 8, to the less conditioned εἰ with indic. *appears* intentional; comp. Acts v. 38, 39. This distinction, though generally correctly maintained in the N. T., cannot, of course, be everywhere pressed, as there is abundant evidence to show that it was by no means carefully observed by later writers: even in earlier writers it is sometimes scarcely recognizable; Madvig. *Gr.* § 125. 1. The remark of Winer is worthy of notice, that, in Euclid, ἐὰν with subj. is nearly always used in mathematical hypotheses, where there can be no accessory idea, but where experience must prove the truth or fallacy of the supposition: comp. Hermann, *De partic.* ἄν, 2. 7, p. 97. The use of εὐαγγελίζομαι with an accus. of person, though not elsewhere used by St. Paul, is occasionally found in N. T. and later writers: see Winer, *Gr.* § 32. 1, p. 255, and comp. Lobeck, *Phryn.* p. 267 sq. on the use of this case generally with εὐαγγελίζομαι.

10. ἄρτι γάρ] There is some difficulty in the explanation of these words. (*a*) ἄρτι is commonly supposed to mark the opposition between his present conduct and former Pharisaism; Neand. *Plant.* Vol. I. p. 222 (Bohn), and Wieseler, *Chronol.* p. 178, note. From its occurrence in the previous verse, it appears rather an emphatic repetition and a strong designation of the present;—'*Now*—when I am using such unhesitating language.' (*b*) γὰρ is more difficult. It is hard to decide whether γὰρ is used with abrupt and ironical reference to the charges of the Judaists, 'Well! am I now,' &c. (on this idiomat. use of γὰρ = 'scilicet,' see esp. Klotz, *Devar.* Vol. II. p. 245); or *argumentatively*, not with ref. to the harshness of his previous words, but to their unquestionable truth; the best proof of which lay in his being one who sought to please God, and not men. See Olsh. and Hilgenf. *in loc.* As ver. 10 seems most probably the concluding verse of a paragraph (where the abrupt γὰρ would seem less natural), the latter explanation is most probable. πείθω] '*am I persuading*,' i.e. '*am I making friends of*.' The remark of Ust., that πείθω is here used *de conatu* is very questionable. Of the passages cited in support of this meaning, Acts xxviii. 23 certainly proves nothing, and Ælian, *Var. Hist.* II. 6 is not to the point; 'attempt' being implied not by the verb but its tense. The same obs. seems applicable to Xenoph. *Hell.* VI. 5. 16, Polyb. *Hist.* IV. 64. 2, cited in Steph. *Thes.* s. v. The slight modification of meaning, viz. 'persuadendo mihi concilio,' which is obviously rendered necessary by the latter words of the clause, is easily supplied from the context. See Acts xii. 20, 2 Macc. iv. 45; and comp. πεῖσαι τὸν Θεόν (with inf.), Joseph. *Antiq.* IV. 6. 5, VI. 5. 6, VIII. 10. 3. ἤρεσκον] It is not necessary either to press the use of the imperf. *de conatu*, or to modify the meaning of ἀρέσκω, 'studeo placere;' a meaning which it never bears; see Fritz. *Rom.* XV. 2, Vol. III. p. 221, note. The apostle says,

The Gospel I preach is not of man; and I will confirm this by stating my mode of life before my conversion.

11 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ γὰρ ἐγὼ

11. Δέ] *Tisch.* γάρ. The external authorities for δὲ are AD***EJK,... many Vv. (Æth. and others omit entirely) ... Chrys. Theodoret. al.; Ambrst. (*Rec., Griesb., Scholz., Lachm., De W., Mey.*) For γάρ, BD*FG 17. al. ... Vulg. Ital.... Dam. Hier. Aug. al. (*Tisch.*; commended by *Griesb.*) The permutation of δὲ and γὰρ is so common that it is difficult to decide wholly on external evidence. Internal considerations are here of some importance. The question is, does St. Paul here seem to desire to carry out further his previous remarks, to explain, or to prove them? In the first case we could only have, as Rück observes, δέ; in the second, γὰρ or δέ (δὲ retaining a faint oppositive force, Klotz, *Devar.* II. 3); in the third, only γάρ. The context seems decisively in favour of the first hypoth., and therefore of δέ.

'I am not pleasing men; and a clear proof is, that I am Christ's servant, whose service is incompatible with that of man.' The emphasis, as Meyer and Brown rightly observe, rests on ἔτι, which is not merely logical (De Wette) but temporal, with ref. to preceding ἄρτι. ἤμην] This form of the imperf., so common in later writers, is found, Xen. *Cyr.* VI. I. 9, Lysias, III. 17, but is unequivocally condemned by the Atticists. Buttm. remarks that it is commonly found with ἄν; this is doubtful; see Lob. *Phryn.* p. 152.

11. γνωρίζω δέ] This expression, Usteri observes, is always used by St. Paul as the prelude of a more deliberate and solemn avowal of his opinion: 1 Cor. xv. 1, 2 Cor. viii. 1, 1 Cor. xii. 3 (διὸ γν.). Δὲ is consequently here (see crit. note) what is termed μεταβατικόν, Bekk. *Anecd.* p. 958 (cited by Hartung, Vol. I. p. 165). For examples of the very intelligible attraction τὸ εὐαγγ... ὅτι, see Winer, *Gr.* § 63. 4, p. 606. οὐκ ἔστι κατὰ ἄνθρωπον] '*is not after man*,' i. e. 'of no human strain:' 'κατὰ complectitur vim prepositionum ἀπό (?), διὰ et παρά,' Bengel. This remark, if understood exegetically rather than grammatically, is perfectly correct. κατὰ ἄνθρ., taken *per se* implies 'after the fashion, after the manner of man;' Winer, *Gr.* § 53. d, p. 478. The context, however, shows that the assertion must be here explained as a general declaration that the εὐαγγέλ. was not ἀνθρώπινον, either in its essence or object. Compare Plato, *Phileb.* 12, τὸ δ' ἐμὸν δεὸς... οὐκ ἔστι κατὰ ἄνθρ.; where the true qualitative nature of the expression is shown by the further explanation, ἀλλὰ πέρα τοῦ μεγίστου φόβου. Hence the translation of Peile, Conyb. and Hows., &c., 'of man's devising,' is too restricted, if even this meaning of κατὰ (*originis*, comp. Theod.) be not doubtful in point of grammar. The different shades of meaning under which this formula appears in St. Paul's Epp. (ch. iii. 15, Rom. iii. 5, 1 Cor. iii. 3, ix. 8, xv. 32) must be referred to the context, not to the preposition. See Fritz. *Rom.* iii. 5, Vol. I. p. 159 sq.: comp. Suicer, *Thes.* Vol. I. p. 351.

12. οὐδὲ γὰρ ἐγώ] Some little difficulty has been here felt in the use of the disjunctive οὐδέ. By the earlier commentators its proper force has been neglected, by several later writers it has been confused with οὔτε. In such

παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 ἠκούσατε γὰρ τὴν ἐμὴν

cases as the present, *οὐδέ* must receive its exact explanation from the context ('adsumptâ extrinsecus aliquâ sententiâ,' Klotz, *Devar.* Vol. II. p. 707); *οὐδὲ γάρ*, in negative sentences, being in strict parallelism and bearing corresponding meanings with *καὶ γὰρ* in positive sentences: see Hartung, *Partik. οὐδέ*, 2. B. 2, Vol. I. p. 211; comp. Ellendt, *Lex. Soph.* s. v. Vol. II. p. 21 sq. We may thus translate, either (α) *Nam ne ego quidem*, 'Even I who so naturally might have been taught of men,' Hilgenf., Winer *in loc.*, and *Gr.* § 59, p. 576; or (β) *neque enim ego*, 'I as little as the other Apostles,' Olsh. The latter interpretation is to be preferred, as the objection urged by Rück., Schott, and Olsh. that the former would more naturally have been expressed by *οὐδὲ ἐγὼ γάρ*, or *καὶ γὰρ οὐδ' ἐγώ*, is not diluted (Meyer) by the position of *γάρ*. For though *γὰρ* generally occupies the second place, yet when the first and second words are closely united (which would here be the case) it occupies the third: see Klotz, *Devar.* p. 251. Considered too exegetically, (α) would certainly seem too concessive, as it would indirectly imply an inferiority to the rest of the Apostles. Still, the remark of Hilgenfeld is just, that (β) lies too far from the context; no comparison between St. Paul and the Apostles having yet been instituted. It is thus best to give the emphatic *ἐγὼ* a more general reference: '*I indeed*, whatever others may have been, whether *Χριστοδίδακτοι* or *ἀνθρωποδίδακτοι*; whether Apostles or their followers on this side, or Judaists on that.' **παρὰ ἀνθρώπου**] '*from a man*,' not synonymous with *ἀπὸ ἀνθρώπων*. The distinction between these prepositions after verbs of receiving, etc. (*παρὰ* more immediate, *ἀπὸ* more remote source), appears regularly maintained in St. Paul's Epp. Comp. 1 Cor. xi. 23, *παρέλαβον ἀπὸ τοῦ Κυρίου*; on which Winer, *de verb. c. prepp.* Fasc. II. p. 7, rightly observes, 'non *παρὰ τοῦ Κυρίου*, propterea quod non ipse Christus præsentem docuit;' see Schulz. *Abendm.* p. 218 sq. **οὔτε ἐδιδάχθην**] On the sequence *οὐδὲ—οὔτε*, see Winer, *Gr.* § 59. 7, p. 576, and esp. Hartung, *Partik. οὔτε*, I. 9, Vol. I. p. 201 sq. where this unusual, but (in cases like the present) defensible, collocation is fully explained. In all such passages, *δὲ* refers to the foregoing words or sentence, so that *οὔτε* is used as if *οὐ* or *οὐκ* had preceded; in fact, *δέ*, in negative sentences, has often much of the conjunctive force which *καὶ* has in affirmative sentences: see especially Wex, *Antig.* Vol. II. 157, who has investigated the sequences *μὴ—μηδέ* and *μὴ—μήτε* with considerable acuteness; and comp. Klotz, *Devar.* II. 711. The distinction between *παρέλ.* and *ἐδιδ.* has been noticed by Bengel, 'nam alterum (*παρέλ.*) fit sine labore, alterum cum labore discendi;' Windischmann's reference of the former to mere objective reception, the latter to subjective appropriation, is perhaps more philosophically correct. **Ἰησοῦ Χριστοῦ**] '*from Jesus Christ*; gen. *subjecti*, 2 Cor. xii. 1. Christ was the author of it: Fell, Hamm. This seems necessary to obtain a proper antithesis to *παρὰ ἀνθρ.* In expressions similar to the present (comp. *εἰρήνη Θεοῦ, εὐαγγ. τοῦ Χριστοῦ*), it is only from the context that the nature of the gen., whether *subjecti* or *objecti*, can be determined: Winer, *Gr.* § 30. 1,

ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν· 14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας

Obs. p. 213, see ver. 7. The peculiar revelation here alluded to may be, as Aquinas supposes, one vouchsafed to the Apostle *soon* after his conversion, by which he was fitted to become a preacher of the Gospel; comp. Eph. iii. 3, where, however, ἐγνωρίσθη (Lachm., Tisch.) is less decisive than Rec. ἐγνώρισε. It is a subject of continual discussion whether the teaching of St. Paul was the result of one single illumination, see Reuss, *Hist. Theol. Chret.* Book IV.; or of progressive development, see Thiersch, *Apost. Age*, Vol. I. p. 110 sq. (transl.) The most natural opinion would certainly seem to be this; that as, on the one hand, we may reverently presume that all the fundamental truths of the Gospel would be *fully* revealed to St. Paul before he commenced preaching; so, on the other, it might have been ordained, that (in accordance with the laws of our spiritual nature) its deepest mysteries and profoundest harmonies should be seen and felt through the practical experiences of his apostolical labours.

13. **ἠκούσατε γάρ**] In this and the following verse St. Paul urges his former *well known* (ἠκούσ. emphatic) zeal for Judaism as a convincing *proof*, that it was no human influence or human teaching that could have changed such a character. **τὴν ἀναστροφήν ποτε κ. τ. λ.**] *'my conversation in time past,'* &c. Auth. Vers. These words are taken by most interpreters as simply equivalent to τὴν ποτε (προτέραν) ἀναστ. This is not critically exact: as Dr. Donaldson (in a private communication) has rightly explained it, the position of ποτε is due to the verb included in ἀναστροφήν. As St. Paul would have said ἀνεστρεφόμην ποτε, he allows himself to write τὴν ἐμὴν ἀναστροφήν ποτε. Meyer aptly cites Plato, *Leg.* III. 685 D, ἡ τῆς Τροίας ἅλωσις τὸ δεύτερον. **τῷ Ἰουδαϊσμῷ**] *'the Jews' religion,'* i. e. *'Judaism;'* see 2 Macc. ii. 21, xiv. 38, 4 Macc. iv. 16. On the specializing force of the art. with abstract nouns, see Scheuerlein, *Syntax*, § 26. 2. c, p. 219. **ἐπόρθουν**] *'was destroying it:'* see Acts ix. 21, ὁ πορθήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους. Comp. Æsch. *Sept.* 176. It is not necessary either to modify the meaning of πορθεῖν, with Winer and the principal modern expositors; or to explain the imperf. *de conatu* (σβέσαι ἐπεχείρει, Chrys.), with the Greek commentators and many early writers. For, as Meyer justly observes, St. Paul previous to his conversion was actually engaged in the work of *destruction:* he was not a *Verwüster* merely, or a *Verstörer*, but a *Zerstörer:* comp. Acts xxii. 4, ἐδίωξα ἄχρι θανάτου. The imperfects accurately denote the course of the Apostle's conduct, which commenced and continued during the time of his Judaism, but owing to his conversion was never carried out. Usteri contrasts ἐδίωξα, 1 Cor. xv. 9 (Acts l. c.), where the simple fact is enunciated without any reference to simultaneity, duration, or non-completion. Comp. Scheuerlein, *Synt.* § 32. 3, p. 335, Bernhardy, *Synt.* x. 3, p. 372 sq.

14. **συνηλικιώτας**] *'contemporaries.'* Συνηλ. is an ἅπαξ λεγόμ. in the N. T., and is only found occasionally in a few later writers; e. g. Diod. Sic. I. 53, Dion. Halicar. x. 49: see Wetst. *in loc.* and Bretschn. s. v. The com-

ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

I will still more exactly confirm it by a recital of the places where I abode, and the countries in which I travelled. The churches of Judæa knew of me only by report.

15 Ὅτε δὲ εὐδόκησεν ὁ Θεός, ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν

15. Ὁ Θεός] ADEJK, etc. ... many Vv., but Syr. (Philox.) with ast.... Orig.[1] Chrys.[1] Theodoret,[2] al.; Iren.[1] Aug., al. (*Rec.*, *Griesb.* (but om. very prob.), *Scholz*, [*Lachm.*] *Mey.*). *Tisch.* omits with BFG al ...; g., Vulg. Syr. ... Orig.[2] Dial. Chrys.[1] Theodoret.[2]; Iren.[1] Orig. (interp.) Faust. ap. Aug. Ambrst. Hier. al. (*De W.*, approved by *Mill*, Prolegom. p. 47). The accidental omission, however, seems probable on paradiplomatic considerations, Θ having O immediately before, and soon after it.

pound form (compare συμμέτοχος, Eph. iii. 6, v. 7; συγκοινωνός, 1 Cor. ix. 23) is condemned by the Atticists; Attic writers using only the simple form. τῶν πατρικῶν μου παραδόσεων] '*for the traditions of my fathers*:' gen. *objecti* after ζηλωτής; object about which the ζῆλος was displayed, Acts. xxi. 20, xxii. 3, 1 Cor. xiv. 12, Tit. ii. 14. The insertion of μου qualifies the more general term πατρικός, making it equivalent to the more special πατροπαράδοτος, and thus certainly seems (Meyer) to limit the παραδόσεις to Pharisaical traditions. Comp. Acts xxii. 3, πεπαιδευμένος κατ' ἀκρίβειαν τοῦ πατρῴου νόμου: Joseph. *Antiq.* xx. 2, 4, ζηλοῦν τὰ πάτρια τῶν Ἰουδαίων. The participial clause serves to define more particularly the peculiar nature of the advance which St. Paul made in Judaism.

15. ἐκ κοιλίας μητρός μου] '*from my mother's womb*,' i. e. '*from the moment I was born*;' not as Calv., 'nondum genitum,' Jer. i. 5. Ἐκ is temporal both here and Matth. xix. 11, Luke i. 15, Acts iii. 2, xiv. 8, and marks the point of time from which the temporal series is reckoned: see Winer, *Gr.* § 51. 8, p. 440. καὶ καλέσας διὰ τῆς χάριτος] The use of the aorist, and the meaning of καί, have been unduly pressed by Rückert in his endeavour to show that this was not the particular calling of St. Paul at his conversion (Fell, Hamm.), but a calling, undefined in time, which depended on the counsels of God. See, however, Rom. viii. 30, where the temporal connexion between προώρισε and ἐκάλεσε (on the force of the aorists see Fritz. *in loc.*) is exactly similar to that between ἀφορίσας and καλέσας in the present passage. The κλῆσις in both cases has a distinct origin in time: compare the instances collected by Usteri, *Lehrb.* II. 2. 2, p. 269.

16. ἀποκαλύψαι] The infin., as is sufficiently obvious, depends upon εὐδόκησεν. A few commentators have referred it to the participles immediately preceding. ἐν ἐμοί] '*within me*.' Several arbitrary meanings have been assigned to these words; even Green, ('in my case') and Peile, ('before me = coram me') depart from the strict meaning of the preposition. It may be admitted, that owing probably to dogmatical reasons (Winer, *Gr.* § 51. 2, obs., p. 432), there is some difficulty in satisfactorily explaining all St. Paul's varied uses of the prep. ἐν; still, wherever the

ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 *οὐδὲ ἀπῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀπο-*

primary meaning gives a sense which cannot be objected to dogmatically or exegetically, we seem bound to abide by it. **Ἐν ἐμοί** here appears simply to mean 'in me,' i. e., 'in my soul' = 'within me;' *Χριστὸν εἶχεν ἐν ἑαυτῷ λαλοῦντα*, as it is accurately paraphrased by Chrys. Thus subjectively, by deep inward revelations, as well as objectively, by outward manifestations, was the great apostle prepared for the work of the ministry. See Brown, p. 62, and Chrys. *in loc.* On the arbitrary meanings assigned to *ἐν* in the N. T., see Winer, *Gr.* § 52 a. obs., p. 466.

εὐαγγελίζωμαι] Present. The action still going on. **εὐθέως οὐ προσανεθέμην**] *Οὐκ εἶπεν, ἁπλῶς, 'οὐ προσανεθέμην' ἀλλ,' 'εὐθέως,'* Chrys. 'Hoc dicit, statim se paruisse vocationi divinæ, neque quæsivisse tum aliquos, cum quibus de illâ conferret,' Camerar. According to the common explanation, *εὐθέως* is connected in sense with *ἀπῆλθον*, though in immediate structure with *προσανεθέμην*. 'St. Paul,' observes Winer, 'quæ fuit ejus alacritas, interponit negativam sententiam quæ ipsi in mentem venit.' It would seem more correct to say that *εὐθέως* belongs to the whole sentence, from *οὐ προσαν.* to *Ἀραβίαν*, which, by means of the antithesis between its component negative and affirmative clauses, in fact expresses one single thought; 'immediately I avoided all conference and intercourse with man.' The emphatic position of *εὐθέως* serves further to give prominence to the fact, that he not only avoided conference with men, but did so from the very first: comp. Schott, and Hilgenf. *in loc.*, p. 120. **προσανεθέμην**] *'I addressed no communication to.'* Scholef., *Hints*, p. 75, observes that unless *πρὸς* be redundant, *προσανεθ.* must imply that St. Paul 'did not *in addition to that* confer, &c.' Compare Usteri *in loc.*; *'ἀνατίθεσθαι τινί τι*, einem etwas vortragen; *προσανατίθ. τινί τι*, noch einem andern etwas vortragen.' This is doubtful. The preposition seems to imply *direction* towards: compare Diod. Sic. XVII. 116, *προσανατίθεσθαι τοῖς μάντεσι* with *προσαναφέρειν τοῖς μάντεσι*, ib. ib., in which latter verb the idea of direction is made more apparent. So *προσανακοινοῦσθαι* (Theodoret paraphrases *προσανατιθ.* by *ἀνακοιν.*), ib. I. 16.

σαρκὶ καὶ αἵματι] *'flesh and blood:'* a Hebrew circumlocution for man, generally with the accessory idea of weakness or frailty; see Hammond and Lightfoot on Matt. xvi. 17. The expression occurs four times in the N. T., apparently under the following modifications of meaning:—Man in his mere corporeal nature, 1 Cor. xv. 50, Heb. ii. 14;—man, in his weak intellectual nature, contrasted with God, Matth. xvi. 17 (contr. Mey.), comp. Chrys. Vol. X. 675 E, ed. Ben.; man, in his feeble human powers, contrasted with spiritual natures and agencies, Eph. vi. 12. The present passage seems to belong to the second of these distinctions; the apostle took not weak men for his advisers or instructors, but communed in stillness with God. Chrys., in referring the words to the apostles, himself seemed to feel the application too limited, as he adds, *εἰ δὲ καὶ περὶ πάντων ἀνθρώπων τοῦτό φησιν, οὐδὲ ἡμεῖς ἀντεροῦμεν.*

17. **οὐδὲ ἀπῆλθον**] The meaning of *οὐδὲ* need not be pressed, e. g. 'ne quidem,' 'not yet did I go up,' Conyb. and Hows. Its position before the

στόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας

unemphatic ἀπῆλθον, as well as the general context, seems to show that it here only retains that quasi-*conjunctive* force, which it often has in negative sentences, see note, ver. 12. That there is *generally* an ascending force in οὐδὲ after οὐ, (for a good definition of it, see Ellendt, *Lex. Soph.* s. v. οὐδέ, 2, Vol. II. p. 418,) is of course not denied, but its prominence here seems somewhat doubtful. The general principle of Wex, *Antig.* Vol. II. 157, seems undoubtedly correct, that, in each individual case, the view taken of the exact connection between the two clauses must ever greatly modify the opinion to be formed of the precise meaning of the particles. The doctrine of the Greek negative particles is still, even after the special treatises of Franke and Gayler, and the comprehensive note of Herm. on Elmsl. *Med.* p. 330, far from completely investigated.

ἀλλά] The particle has here its full force, and implies such an opposition between the negative and affirmative clauses, that the first is, as it were, obliterated and absorbed by the second; see Klotz, *Devar.* Vol. II. p. 11, Fritz. *Mark*, Excurs. 2, p. 773. Schrader thus seems justified in pressing the opposition between οὐ πρεσαν. and ἀλλὰ ἀπηλθ., as an evidence that St. Paul went into Arabia for *seclusion*: contr. Anger, *Rat. Temp.* c. iv. p. 123. εἰς Ἀραβίαν] This brief, but circumstantial, recapitulation of St. Paul's early history is designed to show that, in the early period after his conversion, he was never in any place where he could have learned anything from the other apostles. A discussion of the *object* (probably religious meditation), and of the *duration* (probably the greater portion of three years) of this abode in Arabia, —both, especially the latter, greatly contested points, will be found in Schrader, *Paulus*, Part I. p. 54 sq. (who, however, incorrectly refers εὐθέως to the last clause), Wieseler, *Chronol.* p. 141 sq., Davidson, *Introd.* Vol. II. 75, 80.

18. ἔτη τρία] The time mentioned is more laxly stated, Acts ix. 23, as ἡμέραι ἱκαναί. Meyer contends that this implies a longer relative residence and preaching at Damascus than is usually admitted: so Lewin, *St. Paul*, Vol. I. p. 72, and others. On the whole, the opinion of Anger, p. 122, comp. Wieseler, p. 143, advocated above, is the most satisfactory. That St. Paul might have preached in Arabia, is not improbable; but his primary object in going there seems to have been meditation and seclusion. ἱστορῆσαι] '*to visit, to become acquainted with.*' This verb is used by later writers, with reference to (*a*) places, things,—in the sense of 'visiting,' 'making a journey to see;' Plutarch, *Thes.* 30, *Pomp.* 40, Polyb. *Hist.* III. 48. 12; compare Chrysost. ὅπερ οἱ τὰς μεγάλας πόλεις καὶ λαμπρὰς καταμανθάνοντες λέγουσιν: (*b*) persons, —in the sense of 'seeing,' 'making the acquaintance of;' Joseph. *Antiq.* VIII. 2. 5, ἱστορῆσαι Ἐλεάσαρον; *Bell.* VI. 1. 8, ὑπάγω ἱστόρησα; somewhat curiously, in reference to the pillar of salt into which Lot's wife was changed, *Antiq.* I. 22, ἱστόρηκα δὲ αὐτήν; see, also, Clem. *Hom.* VIII. 24 (p. 196, ed. Dressel), ἱστορῆσαι τοὺς τῆς θεραπείας ἐπιτυγχανόντας, ib. I. 9, p. 32; XIX. 6, p. 376; and exx. collected by Hilgenf.

δεκαπέντε· 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι. 21 ἔπειτα ἦλθον

Gal. p. 122, note. **ἐπέμεινα πρὸς αὐτόν**] '*I tarried with him*;' see ch. ii. 5, *διαμείνῃ πρὸς ὑμᾶς*; Matth. xxvi. 55, *πρὸς ὑμᾶς ἐκαθεζόμην* (Lachm., Scholz); 1 Cor. xvi. 6, *πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ*, verse 7, *ἐπιμεῖναι πρὸς ὑμᾶς*. 'Sæpe nostri scriptores, ut ipsorum Græcorum poetæ passim, *πρὸς* cum accus. adjecto verbo quietis sic collocant, ut non sit nisi *apud*, i. q., *παρὰ* cum dat.' Fritz. *Mark*, i. 18. p. 202. Compare the legal forms, *πρὸς διαιτητὴν λαχεῖν*, Demosth., 22. 28; *δίκας εἶναι πρὸς τοὺς ἄρχοντας*, ib. 43. 71, &c., where the original notion of 'going to,' &c., has passed into that of mere direction. The *ἐπί* in *ἐπέμεινε* denotes *rest* at a place; see Palm u. Rost, *Lex.* s. v. *ἐπί*, C. 3, Vol. I. p. 1045. On the difference between *ἐπιμένειν ἐπί τινι* or *πρός τινα*, and *ἐπιμ. τινι* (Rom. vi. 1, Col. i. 23, 1 Tim. iv. 16) see Winer, *de Verb. c. Prep.* Fasc. II. 11. **ἡμέρας δεκαπέντε**] The reason for the *shortness* of St. Paul's stay is mentioned, Acts ix. 29. It fell in with the Apostle's present object to specify the exact time of his stay at Jerusalem, and to show how very slight his opportunities really had been of having received any systematic instruction from St. Peter, or any one else there.

19. **εἰ μή**] It may fairly be said, that every principle of grammatical perspicuity requires that, after these words, not merely *εἶδον*, but *εἶδον τὸν ἀπόστολον* be supplied: Winer, *Gr.* 65. 7. Obs. p. 647: comp. 1 Cor. i. 14, *οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον*. This is distinctly admitted both by Mey. and Hilgenf. St James, then, was an *ἀπόστολος* (whatever be the meaning assigned to the word), a fact somewhat confirmed by the use of *ἀποστόλους*, Acts ix. 27. The title, *ὁ ἀδελφὸς τοῦ Κυρίου* (*τὸ σεμνολόγημα*, as Chrys. terms it), was probably added (Ust.) to distinguish this James from the son of Zebedee, who was then living. Whether it follows from this passage, that Jacobus Frater and Jacobus Alphæi are identical (by no means such a fiction as Meyer somewhat hastily terms it), is a question which falls without the scope of this commentary. This consideration only may be suggested; whether in a passage so circumstantial as the present (where St. Paul's whole object is to prove that he was no emissary from the Apostles,) the use of *ἀδελφός*, in its less proper sense, is not more plausible than the similar one—of *ἀπόστολος*. The student who desires to pursue this difficult question may profitably consult Mill, *on the Brethren of our Lord*; Schneckenburger, *on St. James*, p. 144 sq.; Arnaud, *Recherches sur l'Epître de Jude*, and review of it by Dietlein in Reuter, *Repert.* (Aug. 1851); Neander, *Planting*, Vol. I. p. 351, note (Bohn); Blom's *Disputation*; Credner's *Einleitung*, Vol. I. p. 571; Wieseler, in *Stud. u. Krit.* (Part I. 1842); and Hilgenf. *Galat.* p. 219. The most recent monographs are those by Schaff, Berlin, 1842; and Goy, Mont. 1845.

20. **ἃ δὲ γράφω κ. τ. λ.**] This verse is not parenthetical, but a strong and reiterated assurance of the little he had received from the Apostles. *ἃ δὲ γράφω ὑμῖν* is an emphatic anacoluthon.

ὅτι οὐ ψεύδομαι] '(*I declare*) *that I lie not*.' In a passage like the present, marked by a certain abruptness and pathos (see Lücke, *on* 1 *Joh.* iii. 20,

εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς

p. 245, ed. 2.), a verb consonant with the context is commonly supplied before ὅτι: comp. Acts xiv. 22. Bretschneider (*Lex.* s. v. ὅτι 3), cites other instances, e.g. Joh. xi. 56; 1 Joh. iii. 20; but these must be otherwise explained. In the present case, γράφω (Mey.), λέγω (De W.), or ἐστὶ (Rück) is usually supplied; all, however, seem too weak for the solemnity of the asseveration. Usteri very plausibly supplies ὄμνυμι; but this seems too strong, as ἐνώπιον τοῦ Θεοῦ is not (Olsh.), any more than לִפְנֵי יְהוָה, a formal oath. Perhaps, if any word is to be supplied, the most natural is διαμαρτύρομαι (Acts x. 42, with ὅτι); especially as, in three out of the five places in which ἐνώπ. τ. Θ. occurs, this verb (though in slightly different senses and constructions) is found joined with it, 1 Tim. ii. 14, v. 21; 2 Tim. iv. 1. On this use of ὅτι in asseverations, see Fritz. *Rom.* ix. 2, Vol. II. p. 242.

21. **Συρίας**] This word has been commonly understood to mean the lower part of Syria, called Phœnice: Winer, Usteri and others. Meyer, however, very convincingly shows that 'Syria' must here be 'Syria proper' (ἡ ἄνω Συρία, Strabo), as St. Paul's object is to show the distance he was from any quarter where he could have received instruction from the Apostles. In Acts xxi. 3, Συρία is used merely in a general way to denote the Roman province bearing that name. On the divisions of Syria, see Forbiger, *Handb. d. Alt. Geogr.* Vol. II. p. 640.

22. **τῷ προσώπῳ**] '*in respect of personal appearance*, i. e. *by face*:' οὐδὲ ἀπὸ ὄψεως γνώριμος ἦν αὐτοῖς, Chrys. The general limiting nature of the dative (Scheuerl. *Synt.* § 20, Donalds. *Gr.* § 458) may here be fully recognized. St. Paul was not unknown to the Churches in every sense, but only in regard to his outward appearance. This particular dative, commonly called the dative 'of reference to,' must be clearly distinguished both from the *instrumental* and the *modal* dat. (1 Cor. xi. 5), though allied to them. It must rather be considered a *local* dative, ethically used. Here, for instance, the apostle's appearance was not *that by which*, but as it were *the place in which*, their ignorance was evinced. See the elaborate discussion in Scheuerl. *Synt.* § 22. a, p. 179. Comp. Winer, *Gr.* § 31. 3, p. 244, and Bernhardy, *Synt.* iii. 8, p. 84.

ταῖς ἐν Χριστῷ, not merely a periphrasis for the adj. 'the Christian churches,' but '*the churches which are in Christ*;' i. e. which are incorporated with Him who is the Head: comp. Eph. i. 22, 23.

23. **ἀκούοντες ἦσαν**] '*They were hearing*; i. e. *they heard from time to time*,' Peile. This periphrasis serves to express the idea of duration more distinctly than the simple tense; Winer, *Gr.* § 46. 11, p. 411. Its common occurrence in the N. T. is probably due (Winer) to the prevalence of a similar periphrasis in Aramaic. In the LXX version of the Pentateuch its use seems principally limited to those cases in which the participle is used in the original; see Thiersch, *de Pentateuchi Vers.* iii. 11, p. 113. Examples are found in Attic Greek (see Jelf, *Gr.* § 375. 4.), but commonly under the limitation that the participle expresses some property or quality inherent in the subject: see Stalb. Plato,

ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

When I went up to Jerusalem on a special mission, I communicated my Gospel both in public and private, but I resisted all attempts of the false brethren. The apostles accredited me as an apostle of the Gentiles.

II. Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρνάβα,

Rep. vi. 492 A. The frequent occurrence in later Greek is probably due to the gradual tendency of a language to lapse from the use of verbal inflexions into that of the participle with auxiliary verbs. The very intelligible enallage of gender, *ἀκούοντες*, is noticed in Winer, *Gr.* § 65. 7, p. 646. **ὅτι ὁ διώκων κ. τ. λ.**] '*our former persecutor.*' The participle is here, by means of the art., turned into a species of subst.; several exx. are collected by Winer, *Gr.* § 46. 4, p. 403. Bernhardy (*Gr.* vi. 22. obs. p. 316) cites the very bold form, Plato, *Phædr.* 244 E, *τὸν ἑαυτῆς ἔχοντα.* Ὅτι is not merely (Schott) the '*ὅτι* recitativum;' as this construction is not found (according to Meyer) in St. Paul's Epp., except in citations from the O. T. Meyer, indeed, urges that it is not necessary to admit any passage from the oratio indirecta into the oratio directa, as St. Paul might call himself, being now a Christian, '*our* former persecutor.' This, however, is unnecessarily forced. **τὴν πίστιν**] not 'doctrinam Christi,' but, '*the faith*,' objectively represented as a rule of life (De W.); comp. ch. iii. 23. *πίστις* is abundantly used in the eccl. writers in the sense of 'the Christian doctrine,' 'doctrina *fidem* postulans,' e. g. Ignat. *Eph.* § 16, *πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ*; Concil. Laod. can. 46, *πίστιν ἐκμανθάνειν*; see Suicer, *Thes.* s. v. *πίστις*, 2. a. It is very doubtful whether this sense *ever* occurs in the N. T. In Acts vi. 7, *ὑπακούειν τῇ πίστει* seems certainly very similar to *ὑπακούειν τῷ εὐαγγελίῳ*, Rom. x. 16 (see Fritz. Vol. I. 17), but even here 'the faith,' as the inward and outward rule of life (see Meyer *in loc.*), yields a very satisfactory meaning. On the various uses of *πίστις* cons. Usteri, *Lehrb.* ii. 1. § 2, p. 91 sq.

24. **ἐν ἐμοί**] Not *on account of me, on my account*, Brown, p. 68, but '*in me*;' 'ut qui in me invenissent celebrationis materiam,' Winer, *in loc.*: comp. Exod. xiv. 4, *ἐνδοξασθήσομαι ἐν Φαραώ*. God, as Windisch. observes, was working *in* St. Paul, and so was praised *in* him. The prep., in such cases as the present, points to the object which is as it were the sphere in which (Eph. i. 17), or the substratum on which (1 Cor. vii. 14, see Winer, *Gr.* p. 465; comp. Andoc. *de Myster.* p. 33. ed. Schiller), the action takes place. The transition from this to the common usage of *ἐν* in the sense of '*dependence on*,' is very easy: see exx. in Palm u. Rost, *Lex.* s. v. A. 2. b, Vol. I. p. 909; comp. Bernhardy, *Synt.* v. 8. b, p. 210.

CHAPTER II. 1. **διὰ δεκατεσσάρων ἐτῶν**] '*after an interval of*;' *δεκατεσσάρων παρελθόντων ἐτῶν*, Chrysostom: comp. Acts xx. 17, *δι' ἐτῶν πλειόνων*. The meaning of the prep. has here been unduly pressed to suit preconceived historical views. *Διά*, in its temporal sense, denotes an action enduring *through and out of* a period of time; and may thus be translated *during*, or *after*, according as the nature of the action makes the idea of duration through the whole of the period (Heb. ii. 15, *διὰ παντὸς τοῦ ζῆν*), or oc-

συμπαραλαβὼν καὶ Τίτον· [2] ἀνέβην δὲ κατὰ ἀποκάλυψιν,

currence at the end of the period most prominent. Thus διὰ πολλοῦ χρόνου σε ἑώρακα is correctly explained by Fritz. (*Fritzsch. Opusc.* p. 163, note), 'longo temporis spatio decurso (quo te non vidi) te vidi:' comp. Herm. *on Vig.* No. 377, b. This is the correct use of διά. There are, however, a few indisputable instances of a more lax use of the prep. in the N. T., to denote an action which took place *within*, not during *the whole of*, a period: e. g. Acts v. 19, διὰ τῆς νυκτὸς ἤνοιξε, where both the tense and the occurrence preclude the possibility of its being 'throughout the night' (contr. Meyer); so also Acts xvi. 9: xvii. 10 is perhaps doubtful; see Fritzsch. *Opusc.* p. 165, Winer, *Gr.* § 51. i, p. 455. Grammatical considerations, then, alone are not sufficient to justify Dr. Peile's paraphrase, 'not till after.' But on exegetical grounds it may be fairly urged that the mention of fourteen years, thus undefined by a terminus *ad quem*, as well as *a quo*, would be singularly at variance with the circumstantial nature of the narrative. With regard to the great historical difficulties in which the passage is involved, it can here only briefly be said: (1) The terminus *a quo* of the fourteen years, being purely a subjective epoch, does certainly seem that time which must have ever been present to the Apostle's thoughts,—the time of his conversion (Anger, Wieseler); especially as the ἔτη τρία, ch. i. 18, appear so reckoned. (2) Exegetical as well as grammatical (πάλιν) considerations seem to show it was St. Paul's *second* journey;—for how, when misconstruction was so possible, could it be passed over? and how can St. Peter's conduct be explained? But (3) chronolog. considerations, based on historical coincidences, make it impossible to doubt that Iren. *Hær.* III. 13, and Theodoret *in loc.* are right in supposing this the journey mentioned Acts xv., and therefore, according to St. Luke's account, *the third*. In a commentary of this nature it is impossible to allude to the various efforts (even to the invalidation of an unquestionable text) to reconcile (2) and (3); it may be enough to say that both chronological and historical deductions seem so certain, that (2) must give way: see the sensible explanation and remarks of Thiersch, *Apost. Age*, Vol. I. p. 120 sq. (transl.). A complete discussion will be found in the chronolog. works of Anger and Wieseler, Davidson, *Introd.* Vol. II. p. 112 sq. Winer, *RWB.* art. *Paulus*; Conyb. and Howson, ch. VII.: see also Meyer *in loc.*, Alford, Vol. II. Prolegom. p. 26. **συμπαραλαβὼν καὶ Τίτον**] '*taking with me also* (an uncircumcised man) *Titus*.' Comp. Acts xv. 2, Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν. St. Paul was now the principal person (συμπαραλαβών): at the preceding (second) visit Barnabas seems to have taken the lead (Mey.).

2. **ἀνέβην δέ**] '*and I went up*.' 'Δὲ vim habet exponendi,' Fritz. *in loc.* The repetition of the same word with δὲ is noticed by Klotz, *Devar.* Vol. II. p. 361, Hartung, *Partik.* δέ, 2. 7, Vol. I. p. 168. The native force of the particle may just be traced, in the faint contrast which the explanation and introduction of fresh particulars give rise to. **κατὰ ἀποκάλυψιν**] '*by*, i. e. *in accordance with, revelation*, not for my own purposes:' κατὰ implying norm, rule; Bernhardy, *Synt.* v. 20. b, p. 239, 241. Hermann's translation 'explicationis causâ' must, on exegetical, and *perhaps* even on

καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον.

grammatical grounds (see Fritzsch. *Opusc.* p. 169), certainly be rejected. For (1) ἀποκάλυψις is never used in this lower sense, either by St. Paul or any other writers of the N. T.; and (2) the current of the Apostle's argument is totally at variance with such an explanation. His object is here to show that his visit to Jerusalem was not to satisfy any doubts of his own, or even any suggestions of his converts, but in obedience to the command of God. Hermann's objection, that the translation above would require κατά τινα ἀποκάλυψιν, may be neutralized by the observation that κατὰ ἀποκάλυψιν is nearly adverbially used: see Eph. iii. 3, and exx. collected by Bretsch. s. v. κατά, 4. a. **ἀνεθέμην**] '*I communicated*;' 'enarravi,' Fritz. Green (*Gramm. N. T.*, p. 82) has endeavoured to prove that ἀνατίθεσθαι here = 'to leave altogether in the hands of, or at the pleasure of another.' This is very doubtful; in the only other place in the N. T. where the word occurs, Acts xxv. 4, τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, the meaning is clearly, 'communicated:' see Fritz. *Opusc.* p. 169, Wetst. *in loc.* **αὐτοῖς**] According to the natural construction the pronoun can only refer to 'the inhabitants of Ἱεροσόλυμα,' ver. 1; i. e. (as the sense obviously requires a certain limitation) 'the Christians residing there;' 'Christianis gregariis,' Fritz.)(**τοῖς δοκοῦσι**, the Apostles. Comp. Matth. xii. 15, Luke v. 17; and see Winer, *Gr.* § 22. 3. 1, p. 169, Bernhardy, *Synt.* VI. 11. b, p. 288. The reference to the Apostles collectively (Schott, Olsh.), or to the Elders of the Church, is not by any means probable.

κατ' ἰδίαν] '*privately*,' i.e. in a private conference: comp. Mark iv. 34. Olsh., by referring αὐτοῖς to the Apostles, is obliged to translate κατ' ἰδίαν 'preferably,' 'specially.' This is very doubtful, as κατ' ἰδίαν occurs sixteen times in the N. T., and in all cases is used in a directly, or as here, an indirectly local sense; Mark ix. 28, xiii. 3, Luke x. 23, &c.; comp. Neand. *Plant.* Vol. I. p. 104. n. (Bohn). **τοῖς δοκοῦσι**] '*to those who were high in reputation*,' Scholef. *Hints*, p. 72; see Eurip. *Hec.* 292 (where οἱ δοκοῦντες is)(ἀδοξοῦντες), and the exx. collected by Kypke and Elsner, e. g. Eur. *Troad.* 608, and Herodian, VI. 1, τοὺς δοκοῦντας καὶ ἡλικίᾳ σεμνοτάτους, in all of which οἱ δοκ. appears simply equivalent to ἐνσήμοι. There is not then, as Olsh. conceives, any shade of blame or irony in the expression, but as Chrys. correctly observes, 'τοῖς δοκουσί, φησί, μετὰ τῆς ἑαυτοῦ καὶ τὴν κοινὴν ἁπάντων λέγων ψῆφον.

μή πως εἰς κενὸν τρέχω ἢ ἔδραμον] '*Lest I might be running, or have (already) run in vain*:' i. e. 'lest I might lose my past or present labour,' Hamm. This passage presents combined grammatical and exegetical difficulties, both of which must be briefly noticed. (α) **τρέχω**. By comparing the very similar passage 1 Thess. iii. 5, μήπως ἐπείρασεν... καὶ εἰς κενὸν γένηται κ.τ.λ. it would certainly seem that τρέχω is pres. subj.; see Winer, *Gr.* § 60. 2. obs. p. 594 (where both passages are investigated): but there is a difficulty both in mood and tense. The former may be explained away by the observable tendency of the N. T. and later writers to lapse from the optat. into the subjunct. (Winer, § 42. 5. 6, p. 334, Green, *Gr.* p. 72): the latter, by considering τρέχω a 'then-present,')(

3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι. 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες

ἔδραμον, a 'then-past;' or as representing an action which still continues. (β) μή πως is then not *num forte* (an opinion formerly held by Fritzsche, and still by Green, p. 82, but well refuted by Dr. Peile), but *ne forte*. (γ) ἔδραμον may be explained in two ways; either with Fritzsche, as indic. after a non-realized, etc. hypoth., Herm. *de Partic.* ἄν, I. 10, p. 54 (a structure at which, strange to say, Hilgenf. seems to stumble): or indic. after μήπως (fearing lest), the change of mood implying that the event apprehended probably had taken place, Winer, *Gr.* 60. 2. b, p. 589; comp. Scheuerl. *Synt.* § 34. a. 5, p. 364, Matth. *Gr.* § 520. 8. We have then two possible translations; (1) Purpose; ἀνεθέμην ... μήπως ἔδραμον, *I communicated ... that I might not perchance have run in vain* (as I should have done if I had not, &c.) (2) Apprehension; ἀνεθέμην ... (φοβούμενος) μήπως ἔδραμον, *I communicated ... being apprehensive lest perchance I might really have*, etc. On the omission of the verb 'timendi' see Gayler, *de Part. Neg.* p. 327. Of these (2) seems most in accordance with St. Paul's style; see 1 Thess. l. c., and ch. iv. 11. To both translations there are apparently insuperable objections; to (1) on logical, to (2) on exegetical grounds: to (1), because it was not on the communication or non-communication of his Gospel that St. Paul's running in vain really hinged, but on the assent or dissent of the Apostles: to (2), because it is incredible that he who went up κατ' ἀποκάλυψιν could have felt any doubt about his own course. To escape these difficulties we must adopt one of two explanations (neither wholly free from objections): either we must refer the words, objectively, to the danger St. Paul's converts might have run of being rejected by the Church if he had not communicated; or (which seems best) we must refer them, subjectively, with the Greek commentators, to the opinions of others: ἵνα διδάξω τοὺς ταῦτα ὑποπτεύοντας ὅτι οὐκ εἰς κενὸν τρέχω, Chrys.; see Hammond *in loc.* If others deemed St. Paul's past and present course fruitless, it really must in that respect have amounted to a loss of past and present labour.

3. **ἀλλ' οὐδέ**] '*But*—to distinctly prove, *à fortiori*, that I had not run in vain—*not even*,' &c. The emphasis rests on **Τίτος**; Titus, whom the apostles might have required to be circumcised, even while in general terms they approved of St. Paul's preaching. Fritzsche *in loc.* in noticing this gradational force of ἀλλ' οὐδέ = *at ne — quidem*, correctly observes, 'indicant, silentio oblitteratâ re leviore, afferri graviorem,' p. 178; see Acts xix. 2, Luke xxiii. 15. The true separative force of ἀλλά, 'aliud jam esse quod sumus dicturi' (Klotz, *Devar.* Vol. II. p. 2) is here distinctly apparent. **Ἕλλην ὤν**] καίτοι Ἕλλην ὤν, Theodoret: the reason why the demand was made.

ἠναγκάσθη] The choice of this word seems certainly to imply that the circumcision of Titus was strongly pressed on St. Paul and St. Barnabas, Baur, *Paulus*, p. 121. It does not, however, by any means appear that the *apostles* were party to it; in fact, if we assume the identity of this journey with the third, the language of Acts xv. 5 seems distinctly to imply the contrary.

παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν· 5 οἷς οὐδὲ

4. **διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους**] '*And that*, or *now it was, because of the false brethren insidiously brought in*,' sc. οὐκ ἠναγκάσθη περιτμηθῆναι. This is probably the simplest of the many interpretations that have been advanced. St. Paul grounded his determined opposition (οὐδὲ πρὸς ὥραν εἴξαμεν) to the circumcision of Titus (and the Apostles did not seek to overrule it), because he saw that the ψευδάδελφοι were making a party case of it. Δὲ (autem) is not περιττός (Theodoret), but is explicative; 'declarat et intendit,' Bengel. On this explicative and faintly ratiocinative force of δέ, see Klotz, *Devar.* Vol. II. p. 362. The construction is not perfectly perspicuous, but it does not appear necessary either to recognise a positive anacoluthon, with Rinck, *Lucubr. Crit.* p. 171, and Hilgenf. *in loc.*; or an anacol. arising from two blended constructions, with Winer, *Gr.* § 64, p. 617. No other of the many conflicting interpretations appear to require discussion. **παρεισάκτους**] '*insidiously brought in*,' Scholef. This word appears to have two meanings (α) *advena, adventitius.* Hesych., Phot., and Suidas explain it by ἀλλότριος: comp. Georg. Al. *Vit. Chrys.* Vol. viii. p. 187. 40 (cited by Hase Steph. *Thes.*) παρείσακτε τῆς πόλεως ἡμῶν. (β) *irreptitius.* Prol. Sirach, πρόλογος παρείσακτος; comp. Jude v. παρεισέδυσαν. The term 'false brethren' designates those who did not acknowledge the great principle of faith in Christ being the only means of salvation; Neander, *Plant.* Vol. II. p. 114 (trans.). Their *intrusive* character is well marked by the compounds παρεισῆλθον and παρεισάκτους. **οἵτινες**] For a fuller discussion of ὅστις see ch. iv. 24. Fritzsche's translation *quippe qui* (comp. Herm. *Œd. R.* 688) is here unduly strong. Even in classical Greek, Ellendt, *Lex. Soph.* s. v. 3, Vol. II. p. 383, justly observes that what is commonly termed a *causal*, may be more correctly considered an *explicative* sense. This too (see Dindorf in Steph. *Thes.*, s. v.), is the prevailing sense in the later writers. Usteri, however, is certainly not warranted by the passages he has adduced, viz., Luke ii. 4, John viii. 25, Acts xi. 28, xvi. 12 (Jelf, 816. 5), ch. iv. 24, in considering οἵτινες and οἵ equivalent; οἵτινες is here used with reference to the class; 'a set of men who,' etc. Matth. *Gr.* § 483, Jelf, *Gr.* 816. **κατασκοπῆσαι**] *to spy out.* The explanation of Dindorf, Steph. *Thes.* s. v. Vol. iv. p. 1232, 'ut dolose eripiant libertatem Christianam,' is not quite satisfactory. Κατασκοπῆσαι appears here used in the same sense as κατασκοπεῦσαι, Josh. ii. 2. This Chrys. has not missed; ὁρᾷς πῶς καὶ τῇ τῶν κατασκόπων προσηγορίᾳ ἐδήλωσε τὸν πόλεμον ἐκείνων. **ἐν Χριστῷ**] not *per Christum*, a meaning it *may* bear, Fritz., p. 184, but in a fuller and deeper sense '*in Christ*.' **καταδουλώσουσι**] Although this reading is confirmed by a great preponderance of MSS., and the improbability of a correction is very great, still the instances of ἵνα with a future are so very few (Gayler, *Part. Neg.* p. 169), and those so reduced in number (Klotz, *Devar.* Vol. II. p. 631), that we are not justified in saying more than this, that the future appears used to convey the idea of *duration* more distinctly than would have been done by the aor. Though most doubtful in classical writers (Herm.

πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 ἀπὸ δὲ τῶν δοκούντων εἶναί

Partic. ἄν, II. 13, p. 134), still a few instances are found in later authors; see Winer, § 42. 5. b, p. 335.

5. **τῇ ὑποταγῇ**] '*by yielding them the subjection they claimed:*' modal dative; Winer, *Gr.* § 31. 4, p. 245, comp. Scheuerl. *Synt.* § 22. 6, p. 180. Chrys. seems to have missed the construction. The article is not merely (Green, *Gr.* p. 146) the article with abstract nouns, but is used to specify the obedience which the false brethren (not the Apostles, Fritz.) demanded in this particular case. **ἡ ἀλήθεια τοῦ εὐαγγελίου**] '*Evangelii veritas*, scil. Evangelium genuinum.' Beng., or as it is more exactly paraphrased by Usteri, 'the Gospel in its truth and purity,' i. e., as in verse 16, the doctrine of justification by faith. The distinction drawn by Winer, *Gr.* § 34. 2, p. 367, between such expressions as the present, and πλούτου ἀδηλότης, 1 Tim. vi. 17, καινότης ζωῆς, Rom. vi. 4, though denied by Fritz. *Rom.* Vol. i. p. 368, seems perfectly just. A dogmatical import is contained in ἡ ἀλήθεια τ. εὐαγγ., which is entirely lost by explaining it as merely τὸ ἀληθὲς εὐαγγέλιον. It is in this want of recognition of the theological element of the N. T. language, that acute and distinguished scholars like Fritzsche prove themselves, exegetically considered, immeasurably inferior to such deeper and more spiritual expositors as Olshausen and Tholuck. **διαμείνῃ πρὸς ὑμᾶς**] '*might remain steadfast with you:*' ἵνα...τοῦτο διὰ τῶν ἔργων **βεβαιώσωμεν**, Chrys.: see exx. in Bretsch. *Lex.* s. v.

πρὸς ὑμᾶς] See note on ch. I. 18.

6. **ἀπὸ δὲ τῶν δοκούντων εἶναί τι κ.τ.λ.**] The meaning of this verse is perfectly clear, but the structure is somewhat difficult. According to the common explanation, ἀπὸ—εἶναί τι is a sentence that would naturally have terminated with οὐδὲν ἔλαβον or προσελαβόμην (not ἐδιδάχθην, Winer, § 51, p. 444), or more correctly still, οὐδέν μοι προσανετέθη; owing, however, to the parenthesis ὁποῖοι—λαμβάνει, the natural structure is interrupted, and the sentence, commenced passively, is concluded actively with ἐμοὶ γὰρ κ.τ.λ. see Winer, *Gr.* § 64. II, p. 617. γὰρ is thus commonly taken as *resumptive*; 'those, *I say*, who,' etc., Scholef. *Hints*, p. 74; Peile, Usteri. This meaning is, to say the least, so *extremely* doubtful, that Meyer has been led to completely isolate ἀπὸ—τί, and to logically connect ἐμοὶ—προσανέθεντο with the preceding words (which are thus parenthetical in sense, but not in structure) by γὰρ *argumentative*. This, however, is extremely harsh. Alii alia. The natural sequence of thought and correct use of the particle will both be maintained if γὰρ is taken *explicatively*. To avoid the words δοκούντων εἶναί τι being misunderstood, and supposed to assign an *undue* pre-eminence to these Apostles, St. Paul hastily introduces the parenthetical comment, leaving the former sentence incomplete: then, feeling that its meaning was still so far obvious as to need some justification, he reverts to it, slightly qualifying it by the emphatic ἐμοί, slightly justifying it by the explicative γάρ; '*to me* (whatever they might have done for others) *it is certainly a fact that*,' etc. On this explicative force of γάρ, see Donalds. *Gr.* § 618; Klotz, *Devar.* Vol. II. p. 233 sq.; Hartung, *Partik.* γάρ, § 2, and comp. Lücke, *John* iv. 44. The passages usually cited in favour of the

τι (ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει) ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ

resumptive force (see Bretschneid. *Lex.* s. v., and Usteri *in loc.*), are Acts xvii. 28; Rom. xv. 27; 1 Cor. ix. 19; 2 Cor. v. 4: but in the first and fourth of these exx., γὰρ is argumentative (Winer, § 57. obs. p. 533; Meyer *on* 2 *Cor.* v. 4); in the third explicative (Bretschn.) or, more probably, *argumentative;* and in Rom. l. c., the words εὐδόκησαν γὰρ are merely emphatically repeated. Dr. Peile cites Acts xvi. 37, οὐ γάρ, as 'non facient inquam:' but surely in this formula (see Herm. *Vig.* No. 462) the argumentative force is indisputably conspicuous. The *real* difficulty of the passage lies in the use of this particle, and it will be well for the student, who may be disposed to investigate the numerous interpretations of this 'locus vexatissimus,' to bear this clearly in mind. Abundant details will be found in Meyer, De Wette, and Fritzsche (*Opusc.* 201 sq.). A few separate expressions must now be noticed. **τῶν δοκούντων εἶναί τι** is perfectly similar in meaning to τοῖς δοκοῦσι, verse 2; comp. Plato, *Gorg.* 472 A, ὑπὸ πολλῶν καὶ δοκ. εἶναί τι; *Euthyd.* 303 C, τῶν σεμνῶν καὶ δοκ. τι εἶναι. **ὁποῖοί ποτε**] '*qualescunque;*' the temporal meaning of ποτε, *olim, aliquando,* derived probably from the Vulg., is by no means probable. Bloomf. (*Supplement. notes*), and Fritz. *in loc.*, cite Demosth. *Or. de Pace,* IV. 15 (p. 60), ὁποία ποτ' ἐστὶν αὕτη. **ἦσαν** may certainly refer to the period of the Apostles' lives when they were unconverted, or when they were in attendance on our Lord (a view strongly supported by Hilgenf.); but it seems far more natural to refer the tense to a past, relative to the time of writing the words. **πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει** is an expression always used in a bad sense in the N. T.: in the O. T., the corresponding expression, נָשָׂא פָּנִים (translated sometimes θαυμάζειν πρόσωπον), is used occasionally in a good (Gen. xix. 21), as well as a bad sense: see Fritz. and Schott *in loc.* **προσανέθεντο**] '*communicated nothing new:*' μάθοντες τὰ ἐμὰ οὐδὲν προσέθηκαν, οὐδὲν διώρθωσαν, Chrys. There is some little difficulty in deciding whether πρὸς is here used simply of *direction* or of *addition.* The use in the former sense, ch. I. 16, is an argument on one side; the apparent reference to ἀνεθέμην, ver. 2, is a *strong* argument, adduced by Wieseler, *Chronol.* p. 195, note, on the other. Xen. *Mem.* II. 1. 8, is commonly referred to; but there προσαναθέσθαι (= 'etiam sibi adjungere, i. e. *suscipere,*' Kühner *in loc.*) proves nothing, except that Bretschn., Olsh., Rück., etc., must be incorrect in translating, 'nihil mihi præterea *imposuerunt,*' as this expresses a directly opp. idea. In this absence of direct evidence, we must fall back on exeget. considerations. These seem certainly in favour of our translation. At any rate, there is nothing either in this word, or in the whole paragraph, to substantiate the extraordinary position of Baur, that the Apostles only yielded to St. Paul's views after a considerable struggle.

7. **πεπίστευμαι**] The principal instances in the N. T. of this well-known structure will be found, Winer, *Gr.* § 32. 5, p. 261.—On the use of the perfect as indicating permanence, duration, 'concreditum mihi habeo,' see ib. § 41. 4, p. 314. Usteri calls atten-

εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, 8 (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν κἀμοὶ εἰς τὰ ἔθνη,) 9 καὶ γνόντες τὴν χάριν τὴν

tion to the accurate use of the perf. here, compared with the aorist Rom. iii. 2, ἐπιστεύθησαν ('Ιουδαῖοι) τὰ λόγια τοῦ Θεοῦ. **τῆς ἀκροβυστίας**] scil. τῶν ἀκροβύστων; Rom. iii. 30. Comp. Chrys., οὐ τὰ πράγματα λέγων αὐτά, ἀλλὰ τὰ ἀπὸ τούτων γνωριζόμενα ἔθνη. The derivation of ἀκροβ. (not ἄκρον, βύω, but an Alexandrian corruption of ἀκροποσθία) is discussed by Fritzsche, *Rom.* ii. 26, Vol. I. p. 136.

8. **ὁ ἐνεργήσας Πέτρῳ**] '*He who wrought effectually for Peter*,' not *in Peter*. There are four constructions of ἐνεργέω in St. Paul's Epp. (1) ἐνεργέω τι, 1 Cor. xii. 11. (2) ἐνεργέω ἔν τινι, Eph. ii. 2. (3) ἐνεργέω τι ἔν τινι, ch. iii. 5. (4) ἐνεργέω τινι εἴς τι, here; comp. Prov. xxxi. 12. In this latter case the dative is not governed by ἐνεργέω, for the verb is not a pure compound (there is no form ἐργέω), but is *dativ. commodi*. 'Ο ἐνεργήσας, as Usteri rightly decides against Chrys., is God, not Christ: for, in the first place, St. Paul always speaks of his Apostleship as given *by* God (Rom. xv. 15, 1 Cor. xv. 10, Eph. iii. 2) *through* Christ (Rom. i. 5; comp. *ib.* xv. 18, and ch. i. 1); and, secondly, this ἐνεργεῖν is distinctly ascribed to God, 1 Cor. xii. 6, Phil. ii. 13. **εἰς ἀποστολήν**] '*for* or *towards the Apostleship*,' i. e. for the successful performance of; Hammond. Mey. translates these words too laxly, 'in Ansehung der Apostelschaft.' That εἰς has this more lax meaning both in classical writers (Palm. u. Rost. *Lex.* s. v. εἰς; v. 2, Vol. I. p. 804), and in the N. T. (Winer, *Gr.* § 53) is perfectly clear: here, however, the sense seems rather to require the notion of purpose, result; comp. 2 Cor. ii. 12, εἰς τὸ εὐαγγέλιον (to preach the Gospel), Col. 29. The second εἰς is joined with τὰ ἔθνη by what is called 'comparatio compendiaria,' Jelf, *Gr.* § 781.

9. **καὶ γνόντες**] καὶ connects this verse with verse 7, ἰδόντες... καὶ γνόντες. The former participle appears to refer to the mental impression produced, when the nature and success of St. Paul's preaching was brought before them; the latter, to the result of the actual information they derived from him; but see notes ch. iv. 9. Scholefield (*Hints*, p. 76), to make the connexion between verses 7 and 9 more apparent, transfers the nominatives in ver. 9 to ver. 7; '*when James and Cephas and John, who were reputed to be pillars, saw,... and when they perceived*,' *etc.* The principle is right, but it is better to preserve the order of the original. **οἱ δοκοῦντες κ. τ. λ.**] '*who had the reputation of being*,' οὓς πάντες πανταχοῦ περιφέρουσιν, Chrys. Δοκέω is not pleonastic, but retains its usual and proper meaning: see exx. in Winer, *Gr.* § 67. 4, p. 697. The metaphor is illustrated by Suicer, *Thes.* s. v. στῦλος, Vol. II. 1044, Wetst. *in loc.*, and (from Rabbinical writers) Schoettg. Vol. I. p. 728, 729. The most apposite quotations are perhaps, Clem. *Rom.* i. 5, Euseb. *Hist.* vi. 41, στερροὶ καὶ μακάριοι στῦλοι. **δεξιὰς... κοινωνίας**] '*right hands of fellowship*:' 'Articulum τὰς δεξιὰς τῆς κοινωνίας non desiderabit, qui δεξ. κοιν. *dextras sociales* i. e. dextras ejusmodi, quibus societas confletur valere reputaverit,' Fritz. *Opusc.* p. 220. This remark is scarcely necessary: in the phrase δεξιὰς διδόναι etc. the article is commonly omitted: 1 Macc. xi. 50, 62; xiii. 50. The governing noun being thus indefinite, the governed becomes anarthrous also. Middleton, iii. 3. 3, comp. Winer, *Gr.* § 18. 2. 6,

δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

When Peter came to Antioch, and dissembled, I withstood him, and rebuked him before all, urging the inconsistency of such conduct, and showing that any observance of the Law as a justifying principle is a transgression of the Law, and tends to make void the grace of God.

11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,

p. 142. The meaning of κοινωνία, 'fellowship,' 'partnership' in anything (here in the apostolic office of teaching and preaching) is discussed by Schulz, *Abendm.* p. 190 sq. **εἰς τὰ ἔθνη**] The ellipses are commonly supplied by πορευθῶμεν, πορευθῶσι. Winer advocates εὐαγγελιζώμεθα as a more expressive word, but this verb, Meyer observes, is not found with εἰς in St. Paul's Epp. Beza's conjecture is perhaps most probable, 'Apostolatu fungeremur' (ἀπόστολοι γενώμεθα), but the question is of no moment, as the sense is perfectly obvious.

10. **μόνον τῶν πτωχῶν ἵνα κ. τ. λ.**] Meyer (comp. Fritzsche *in loc.*) regards this clause as dependent on δεξιὰς ἔδωκαν, and as introducing a limitation to the former compact: 'We were to go to the Gentiles, they to the circumcision, with this stipulation only that we were not to forget the poor (in Judæa;' Rom. xv. 26, 27, 1 Cor. xvi. 3). The use of ἵνα in elliptical sentences in which wish, command, &c. is implied—e. g. Mark v. 23, 2 Cor. viii. 7—seems to render an ellipsis here perfectly tenable; not, however, αἰτοῦντες, παρακαλοῦντες, but as in Auth. Vers., 'only they would that.' See Fritzsche *on Matth.* Excurs. 1. p. 839, 'imperium ipsâ voce μόνον adsignificatum, ut id sit quod καὶ παρήγγειλαν.' **ὃ καὶ ἐσπούδασα κ. τ. λ.**] '*which very thing also I was forward to do.*' Αὐτὸ τοῦτο are not to be joined with ὅ, 'per Hebraismum,' Rückert, B. Crus., Conyb. and Hows. (?); but form an emphatic epexegesis of ὅ, 'which, namely this very thing (we had agreed upon).' The Hebraistic redundancy of αὐτὸς after ὅς is found several times in the N. T., and (as might be conceived) abundantly in the LXX, but there is no example in the N. T. of a similar redundancy when οὗτος is united to αὐτός. Even Bretschneider's list (*Lex.* s. v. αὐτός) must be carefully scrutinized; as in some passages, e. g. 1 Pet. ii. 24, and probably Matth. iii. 10, αὐτὸς has its proper force. **ἐσπούδασα**] Conyb. and Hows., Vol. II. p. 141, remark that the aorist 'seems here to be used for the perfect (as often).' The last words must be pronounced an oversight, as there is the greatest doubt whether any good instance of such an enallage can be cited from the N. T.: see Winer, *Gr.* § 41. 5. obs. p. 319. Nor is it necessary to explain the aor. as used for the pluperf. (a position which is more defensible); for the aor. here has merely its usual force, (Donalds. *Gr.* § 432,) and states what took place *subsequent* to the conference. St. Paul ἐσπούδασε, 'evinced σπουδή (Eph. iv. 3, 1 Thess. ii. 17) in the matter;' and this σπουδή may, as Usteri observes, be conceived in action from the conference to the time of writing the Epistle. All historical deductions from this passage—except, *perhaps*, that Barnabas had recently left St. Paul (hence sing.; Win. *in loc.*)—seem very precarious.

11. **Κηφᾶς**] Some excellent remarks

κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν,

on this conduct of St. Peter will be found in Thiersch, *Hist. of Church*, Vol. I. p. 123 sq. (transl.). The efforts made to salve the authority of St. Peter, and the subject of the controversy generally, are elaborately discussed in Deyling, *Observat. Sacræ*. Vol. II. p. 520 sq. No. 45. Chrysostom particularly shows the greatest ingenuity in turning every expression into a proof that St. Paul's rebuke was only κατὰ σχῆμα. The original author of this fancy appears to have been Origen: see Jerome, *Epist.* (ad August.) 74. **κατὰ πρόσωπον**] not 'coram omnibus,' Beza, or 'palam,' 'aperto Marte,' Elsn., Conyb. and Hows.; but as idiomatically translated in the Auth. Ver. '*to the face*,' or, as Hamm., '*face to face*:' Acts xxv. 16, and apparently *ib.* iii. 13, κατὰ πρόσωπον Πιλάτου, 'to the face of Pilate.' The preposition has here its secondary local meaning, *e regione;* the primary idea of horizontal direction (Donalds. *Gr.* § 479) passing naturally into that of local opposition. This may be very clearly traced in the descriptions of the positions of troops, &c., by the later military writers: e. g. Polyb. *Hist.* I. 34. 5, οἱ κατὰ τοὺς ἐλέφαντας ταχθέντες; *ib. ib.* 9, οἱ κατὰ τὸ λαιὸν; with πρόσωπον, *ib.* III. 65. 6, XI. 14. 6. See Bernhardy, *Synt.* v. 20. b, p. 240; Dobree, *Advers.* Vol. I. p. 114. **ὅτι κατεγνωσμένος ἦν**] '*because he had been condemned*.' This clause has been so encumbered with glosses, that it becomes necessary briefly to substantiate the translation, by separately noticing the meaning of the verb and the force of the participle. (1) καταγιγνώσκειν (generally with τινός τι, more rarely, τινά τινος) has two principal meanings. (α) *To note accurately:* usually in a bad sense; *detect*, Prov. xxviii. 11 (Aquil. ἐξιχνιάσει); *think ill of*, Xen. *Mem.* I. 3, 10: (β) *to note judicially*, either in the lighter sense of *accuse* (probably 1 John iii. 20; see Lücke *in loc.*), or the graver of *condemn* (the usual meaning). (2) The perf. part. pass. *cannot* be used as a pure verbal adjective. The examples adduced by Elsner will all bear a different explanation; and even those in which the use of the participle *seems* to approach that of the Hebrew part. (Gesen. *Gr.* § 131. 1), such as Rev. xxi. 8 (perf. part.), Jude 12. (aor.), or Heb. xii. 18 (pres.), can all be explained grammatically; see Winer, *Gr.* § 46. 8, p. 409. The only tenable translations, then, are *he had been condemned*, or *he had been accused;* for the meaning, '*reprehensionem* incurrerat' (Win.), or, still worse, 'he was to blame' (Peile), rests, apparently, on no authority. Of these the former seems best to suit the context. As St. Peter's conduct had generally been condemned by the sounder body of Christians at Antioch, St. Paul, as the representative of the anti-Judaical party, feels himself authorized publicly to rebuke him.

12. **τινας ἀπὸ Ἰακώβου** *may* be grammatically translated, 'some of the followers of James.' See Jelf, *Gr.* 620. 3; Bernh. *Synt.* v. 12, p. 222. As, however, in the N. T. this usage appears mainly confined to places (see exx. in Bretsch. s. v.), or abstract substantives as Acts xv. 5, and as thus St. James would be indirectly represented the head of the Judaical party (which we have no authority whatever for supposing), ἀπὸ must be referred to ἐλθεῖν. Here again it will not follow

φοβούμενος τοὺς ἐκ περιτομῆς. 13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14 ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμ-

that they were 'sent by James,' as Mey. translates (see contra Knapp., *Script. Var. Argum.* p. 510); for though this use of ἀπὸ does occur (compare Matth. xxvi. 47, with Mark xv. 43; and see Fritz. *Matth.* Vol. I. p. 779), yet the common meaning of the prep. in such constructions is *local* rather than *ethical*,—separation rather than mission from. The men in question probably falsely appealed to St. James' authority for their acts, and are thus briefly noticed as having come ἀπὸ Ἰακώβου, rather than ἀπὸ Ἱεροσολύμων. **φοβούμενος**] The Greek commentators, and others (see Pool, *Synops. in loc.*), have endeavoured to modify the meaning of this word. All these translations (see Bretsch. s. v. φοβέω) are wholly untenable. Exegetical considerations may enter when the cause or nature of the fear is discussed, but cannot be urged against the simple meaning of the word. South, in his sermon on this subject, speaks out plainly enough.

13. **ὥστε**] The distinction between this particle with the indicative and the infinitive can here scarcely be maintained in translation. The latter is used when the result is represented as a necessary and logical consequence of what has previously been enunciated; the former, when it is stated as a simple and unconditioned fact: see Klotz, *Devar.* Vol. II. p. 772, and esp. Ellendt. *Lex. Soph.* s. v., where the different uses of this particle are stated with great perspicuity. Here St. Paul notices the lapse of Barnabas as a simple fact, without implying that it was a necessary consequence of the behaviour of the others. This distinction is not uniformly maintained in the N. T., e. g. Joh. iii. 6, nor even in many classical writers: see Winer, *Gr.* § 42. 5, obs. 1. p. 349. **συναπήχθη αὐτῶν τῇ ὑποκρίσει**] '*was carried away with them by their dissimulation*, sc. into dissimulation.' The construction of this verb is thus stated by Fritz. *Rom.* xii. 16, Vol. III. p. 88 sq. 'Cum dativo personæ *συναπαγ. simul cum aliquo abduci*, etc., declarat; cum dativo rei, *simul per rem abduci*, etc., significat.' Σύν then refers to the companions in the τὸ ἀπάγεσθαι; ὑποκρίσει to the instrument *by which*, —not 'dativ. rei ad quam,' Bretsch., a questionable construction even in poetry; Bernhardy, *Synt.* III. 12, p. 95,—though also to the state *into which* they were carried away: see 2 Pet. iii. 17, where the construction is exactly similar. Fritzsche cites Zosim. *Hist.* v. 6, καὶ αὐτὴ δὲ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει, κ. τ. λ.: add Clem. Alex. *Strom.* I. p. 311, τῇ ἡδονῇ συναπαγόμενος. Ὑπόκρισις is well paraphrased by Wieseler, *Chronol.* p. 197, as 'ein praktisches Verleugnen der bessern Einsicht.'

14. **ὀρθοποδοῦσι**] '*walk uprightly*:' ἅπαξ λεγόμ., comp. Eph. v. 15. On this very intelligible use of the pres. in dependent sentences, see Winer, *Gr.* § 41. 2. c, p. 310. Ὀρθοπ. is a very rare verb: Dindorf and Jacobs in Steph. *Thes.* cite a few instances from later writers, e. g. Theodor. *Stud.* p. 308 B, 443 D, 473 D, 509 D, 575 E; but I have not succeeded in verifying the quotations. **πρός**] '*according to*.' The preposition here seems clearly to indicate the *norm* or *manner*, rather than (Hammond, Meyer)

προσθεν πάντων Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ
Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;
15 ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·

14. Ἰουδαϊκῶς ζῇς] This order is maintained by ABCFG; 37. 73. 80.... Boern. Am. Demid. (three other mss.) Arm.... Or. Phil. (Carp.); many Lat. Ff. (but καὶ οὐκ Ἰουδ. omitted in d. e. Ambrst. Sedul. Agap.); so *Lachm.*, *Mey.* *Tisch.* reads ἐθν. ζῇς καὶ οὐκ Ἰουδ., with DEJK; nearly all mss.... majority of Vv.... Chrys., Theodoret, Dam., Theophyl., Œcum. (*Rec. Scholz.*) The authorities in favour of text thus appear decidedly to preponderate.

ib. πῶς] It is difficult to imagine why *Tisch.* rejected this reading, supported as it is by ABCDEFG, al.... majority of Vv.... Or. Dam. and Lat. Ff.; adopted by *Griesb.*, *Scholz*, *Lachm.*, *De W.*, *Mey.*, approved by *Mill*, Prolegom. p. 123. For τί, which seems very much like an interpr., the authorities are JK, great majority of mss.... Syr. (Philox.) al.... Chrys. Theodoret, Theophyl. Œc. (*Rec.*, *Tisch.*)

the *aim* or *direction:* see 2 Cor. v. 10, κομίσηται.... πρὸς ἃ ἔπραξεν; Winer, *Gr.* § 51. p. 482. Bretschn. cites 1 Cor. xii. 7; but this must be referred to the latter meaning. Meyer's objection that St. Paul always expresses *norm*, etc. after verbs *eundi* by κατά, not πρός, does not here fully apply; as motion is much more obscurely expressed in ὀρθοποδέω than περιπατέω (St. Paul's favourite verb of moral motion), which appears in all the instances (Rom. viii. 4, xiv. 15; 1 Cor. iii. 3) that Meyer has adduced.

ἐθνικῶς ζῇς] '*livest after a Gentile fashion.*' The tense is not to be pressed unduly, as St. Peter was not at that exact moment living ἐθνικῶς: still, as Usteri observes, St. Paul's reproof gains more force by the use of the pres. than of the imperf. The former conduct of the Apostle, μετὰ τῶν ἐθνῶν συνήσθιεν, ver. 12, is assumed as his regular and proper course of living: comp. Neand. *Planting*, Vol. II. p. 83 (Bohn). ἀναγκάζεις] '*constrainest thou,*' not 'wouldest thou constrain,' Conyb. and Hows.; Hammond, Fell, and others, are probably correct in referring ἀναγκ. to the moral constraint of the authority of St. Peter: see Matth. xiv. 22; Mark vi. 45; Luke xiv. 23 (?), and exx. ap. Bretsch. *Lex.* s. v. The translation of Grotius, '*invitare* exemplo,' falls short of the true meaning, as the example of an Apostle like St. Peter must have exercised a vast influence and positive *constraint* on the Christians at Antioch. Wieseler (*Chronol.* p. 198), on the other hand, unduly presses the meaning of outward coercion, as naturally arising from St. Peter's support of the οἱ ἀπὸ Ἰακ. There is not the slightest reason for believing that St. Peter (except by the indirect effect of his vacillation) supported this party.

Ἰουδαΐζειν is not merely synonymous (Schott) with Ἰουδαϊκῶς ζῆν, but is probably a little more definite, and carries with it the idea of a more studied imitation and obedience; Esth. viii. 17. Wieseler, to support his explanation of ἀναγκ., is obliged (somewhat arbitrarily) to exclude any reference to circumcision.

15. ἡμεῖς κ.τ.λ.] '*We,*' i.e. 'you and I, and others like us;' κοινοποιεῖ τὸ λεγόμενον, Chrys. St. Paul here begins, as Meyer observes, with a concessive statement: 'we, I admit, have this advantage, that by birth we are Jews, not Gentiles, and consequently, as such (καὶ epexeget.;

16 εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ

16. Πίστεως Χριστοῦ] *Tisch.* omits Χριστοῦ, with FG..... Boern..... Tert. Tychon. The only internal argument for the omission must be the occurrence of Χρ. three times in one verse. In favour of the text are ABCD, etc..... Clarom. Vulg.... Chrys. (in two mss.) (*Rec., Griesb., Scholz, Lachm., De W.*, and *Mey.* (e sil.)) This omission is not appy. noticed by Mill.

Klotz, *Devar.* Vol. I. p. 107 (183)), sinners.' In the very admission, however, there seems a gentle irony; 'born Jews—yes, and nothing more—sinners of the Jews at best;' Stier, *Ephes.* Vol. I. p. 257. Herm. rightly supplies ἐσμὲν to this verse, which thus constitutes a concessive protasis; ver. 16 (εἰδότες δὲ κ.τ.λ.) supplies the apodosis. It is now scarcely necessary to observe, that in sentences of this nature there is no *ellipsis* of μέν: see Jelf, *Gr.* § 770, and comp. Buttm. *Mid.* (Excurs. XII.) p. 148. The remark of Fritz. *Rom.* x. 19, Vol. II. p. 423, is worthy of citation. 'Recte autem ibi non ponitur (μὲν) ubi aut non sequitur membrum oppositum, aut scriptores oppositionem addere nondum constituerant, aut loquentes alterius membri oppositionem quâcunque de causâ non indixerunt.' Many supposed *ellipses* in the N. T. are to be explained by the application of these canons.

φύσει] '*by nature*;' not merely by habit and custom as the proselytes. This passage is important as serving to fix the meaning of φύσις in *loci dogmatici*, such as Eph. ii. 3: see esp. Stier, *Ephes.* Vol. I, p. 257.

ἁμαρτωλοί] The point of view from which a Jew must naturally consider them, Eph. ii. 12; perhaps with slight irony (Stier, *Red. Jes.* VI. 307). That they actually did so needs no other proof than such expressions as τελῶναι καὶ ἁμαρτωλοί: comp. Tobit xiii. 6. It seems most natural to suppose that St. Paul's address to St. Peter is continued *in substance* to the end of the chapter: comp. Maurice, *Unity of N. T.* p. 495. At the same time, it is very probable that it would be slightly amplified and expanded, so as to be made more intelligible and more applicable to his present readers.

16. **εἰδότες δέ**] '*But as we know*,' &c. Of the many explanations of this difficult passage, the simplest appears that of Usteri and Herm., noticed above. εἰδότες δὲ commences a new sentence, and is attached by the force of the causal participle (Jelf, *Gr.* § 697) to the finite verb ἐπιστεύσαμεν. According to the common interpret. εἰδ. δὲ... Χριστοῦ forms an interposed sentence between ver. 15 and the latter part of ver. 16; but here δὲ is a serious obstacle, as its proper force can only be brought out by supplying *although* (De W.) to ver. 15. If ὄντες had appeared in that verse there could then be no objection. A paraphrase of this portion of the chap. will be found appended to our translation: that in Ust. *Lehrb.* II. I. 2, p. 161, is worth consulting. **δικαιοῦται**] '*is justified*,' 'Deo probatus redditur;' τὸ δικαιοῦσθαι being in antithesis to τὸ εὑρίσκεσθαι ἁμαρτωλόν, ver. 17: see Schott *in loc.*, where the different meanings of δικαιοῦσθαι are explained with great perspicuity. The broad distinction to be observed is between (*a*) the *absolute* use of the verb, whether with regard to God (Luke vii.

καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθή-

29), Christ (1 Tim. iii. 16), or men (Rom. iv. 2, James ii. 21); and (*b*) the *relative* use ('ratione habitâ vel controversiæ, cui obnoxius fuerit, vel peccatorum, quæ vere commiserit'). In this latter division we must again distinguish between the purely judicial meaning (Matth. xii. 37) and the comprehensive dogmatical meaning, which involves the idea not only of forgiveness of past sins (Rom. vi. 7), but also of a spiritual change of heart through the in-working power of faith. Schott's note, of which this is a brief sketch, will repay perusal. **ἐξ ἔργων**] '*by the works.*' As the use of the prep. *ἐκ* (in its ethical sense) is somewhat varied, both in this and other of St. Paul's Epp., we will briefly state the principal gradations of meaning. In its primary ethical sense *ἐκ* denotes *origin* (always more immediate, *ἀπὸ* more remote): from this it passes through the intermediate ideas of *result from*, and *consequence of*, to that of nearly direct *causality* (Palm u. Rost, *Lex. ἐκ*, IV. 1); thus closely approximating to *ὑπὸ* with a gen. (a common use in Herod.) and *διὰ* with a gen., Fritz. *Rom.* v. 16, Vol. I. p. 332. These shades of meaning are not easy to decide on in a writer so varied in his use of prepp. as St. Paul, especially as the subject often precludes our discriminating between *immediate origin*, or *remote causality*. For the sake, however, of preserving as far as possible an uniform as well as exact translation in doctrinal passages, we shall regularly (*where the idiom of our language will permit*) express the first and last meanings by '*from*' (occasionally '*of*') and '*by*' respectively. The intermed. meanings will often admit '*of*' as a correct translation. Here the context seems to show that *ἐκ* is in a causal sense (causa sine quâ non). On the strict doctrinal import of the prep., both here and in similar passages, see Bull, *Harm. Apost.* I. § 8. **νόμου** is the gen. *objecti*, 'deeds by which the requisitions of the law are fulfilled,' 'eorum præstationem quæ lex præcipit,' Beza; the מַעֲשִׂים הַתּוֹרִיִּים of the Rabbinical writers. A large list of similar instances will be found in Winer, *Gr.* § 30. 1. a, p. 212. Meyer cites, as the directly opposite expression, *ἁμαρτήματα νόμου*, Wisdom ii. 12. **ἐὰν μή**] Two constructions here seem to be blended, *οὐ δικ. ἀνθρ. ἐξ ἔργων νόμου*, and *οὐ δικ. ἀνθρ. ἐὰν μὴ διὰ πίστεως* I. X. The two particles, though apparently equivalent in meaning to *ἀλλά*, never lose their proper exceptive force: see Fritz. *Rom.* xiv. 14, Vol. III. p. 195, and notes on ch. i. 7. **διὰ πίστεως Ἰησοῦ Χριστοῦ**] '*by faith in or on Jesus Christ;*' 'fides in Jesu Christo collocata,' Rom. iii. 22. Stier, *Ephes.* Vol. I. 477, explains *πίστ. Ἰησ. Χρ.* both here and (esp.) ch. iii. 22, in a deeper sense, 'faith which has its foundation in Christ:' comp. Mark xi. 22; Ephes. iii. 12. This view deserves consideration, but here certainly the context seems decidedly in favour of the more simple genitivus *objecti*. *διὰ* here very closely approximates in meaning to *ἐκ* above, the same idea of causality being, as Meyer observes, expressed under two general forms, *origin* and *means*. It is thus not necessary to strongly press the distinction between the prepp., as the antithesis is here not so much between the modes of operation, as between the very nature and essence of the principles themselves. As to the doctrinal import of *διὰ πίστεως*, Waterl. *on Justif.* p. 22, remarks, that 'faith is not the mean by which grace is wrought or conferred, but the mean whereby it is

σεται πᾶσα σάρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ

accepted or received:' cons. Forbes, *Consid. Mod.* Book I. 3, 10–13.

καὶ ἡμεῖς] '*nos etiam* quanquam natalibus Judæi legi Mos. obnoxii,' Schott. **ἐπιστεύσαμεν εἰς Χριστόν**] '*put our faith in Jesus Christ.*' The aor. (see Windischm.) points to the particular time when this act of faith was first manifested. Dr. Peile's translation, 'we have also become believers,' implies a state rather than an act. *εἰς* Χρ. is not merely equivalent to the dative, but ('in sensu pregnanti,') implies belief, confidence in, and adherence to: see Winer, *Gr.* § 31. 2, obs. p. 241. **διότι**] The MSS. evidence for *διότι*, viz. CD^3 EJK, very many Vv. and many Ff., and that for *ὅτι*, ABD^{1}FG al^5 (*Lachm.*) are nearly balanced. It is not of much moment which reading is adopted, as *διότι* (properly *quam ob rem*, and then *quoniam*) is often used by later writers in a sense little, if at all, differing from *ὅτι*: see esp. Fritz. *Rom.* i. 19, Vol. I. 57. **οὐ δικαιωθήσεται κ.τ.λ.**] The negation must be closely joined with the verb, not with *πᾶσα σάρξ*; the construction and form of the expression being probably Hebraistic, Vorst. *de Hebraismis*, p. 519: see Winer, *Gr.* § 26. 1, p. 196; Fritz. *Rom.* iii. 20, Vol. I. p. 179, and comp. Thol. *Beiträge*, No. 15, p. 79. The same words occur in Rom. iii. 20, and seem certainly based on Psalm cxlii. 3, *οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.* The future indicates not only mere futurity but moral possibility,—here with *οὐ*, something that neither can or will ever happen: see esp. Thiersch. *de Pent.* III. 11, p. 158 sq. where this and similar uses of the future are well illustrated; comp. Bernhardy *Synt.* x. 5, p. 377. Winer seems here to assign the idea of simple futurity, i.e. at the judgment day, *Gr.* § 41. 6. obs. p. 324; but this too much dilutes the force of the declaration. Dr. Peile translates, 'shall be found to have been justified,' on the principle that the 1st fut. pass. expresses the continuance of state, &c. caused by the action expresed by 3rd sing. perf. pass.: cons. his *Append.* Vol. II. p. 238. This may be true as a general principle, but the systematic application of it in the N. T., where 1st fut. pass. is so common, will be found very precarious. On the doctrinal distinctions in St. Paul's Epp. between the pres., perf., and fut. of *δικαιοῦσθαι* with *πίστις*: see Ust. *Lehrb.* II. 1. 1, p. 90: comp. Peile, *Append.* Vol. II. note D.

17. **εἰ δέ**] '*But if*, in accordance with these premises of thine, assuming the truth of these thy retrogressive principles.' **ζητοῦντες**] '*quærentes—inventi sumus*;' nervosum antitheton, Beng. **ἐν Χριστῷ**] '*in Christ*;' i.e. not 'through Christ' (Peile), see ver. 4, and Winer, *Gr.* § 52. a, p. 465, note. Fritzsche (*Opusc.* p. 184, note), strenuously opposes this distinction between *ἔν τινι* and *διά τινος*, and his note fairly deserves consideration; but here, as only too often (comp. *Rom.* Vol. II. p. 82 sq.), he puts out of sight the theological meaning which appears regularly attached to *ἐν* Χρ. In the present passage the meaning is practically the same, whichever translation be adopted; but in the one the deep significance of the formula (union, fellowship, with Christ) is kept in view, in the other it is obscured and lost sight of.

εὑρέθημεν] '*be found to be*, after all our *seeking*.' *εὑρίσκεσθαι* is not either a Hebraism, or (Kypke, Vol. I. p. 2) a periphrasis for *εἶναι*; but has always its proper force, and indicates not merely the existence of a thing, but the manifestation or acknowledgment

εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκο
νος; μὴ γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ,

of that existence; 'If we are found (deprehendimur) in the eyes of men and God to be sinners;' comp. Matth. i. 18; Luke xvii. 18; Acts viii. 40; Rom. vii. 10, etc.; and see esp. Winer *in loc.* and *Gr.* § 67, p. 600.

καὶ αὐτοί] '*ourselves also*,' as much as those whom we proudly regard only Gentiles and sinners. **ἆρα**] '*ergone*'? Chrys., several older, and a few recent commentators read *ἄρα*. This is plausible, as *ἆρα* occurs only twice in the N. T., beside h. l.; viz. Acts viii. 30; Luke xviii. 8; and in both anticipates a *neg.*, and not as here, an *affirm.* answer. As, however, St. Paul only uses *μὴ γένοιτο* after a question, and as a very perspicuous sense is thus obtained, all the best edd. read *ἄρα*. The particle has here probably an ironical force, 'Is Christ pray:' see Jelf, *Gr.* 873. 2. It is thus not *for ἆρ' οὐ*—at all times a very questionable position, as in most if not all of such cases, it will be found that there is a faint irony or politely assumed hesitation, which seems to have suggested the use of the dubitative *ἆρα*, even though it is obvious that an affirmative answer is fully expected. The same may be said of 'ne' for 'nonne:' see esp. Kühner, Xen. *Mem.* II. 6, and ib. *Tuscul. Disput.* II. 11. 26: comp. Stalb. Plato, *Rep.* VIII. 566 A. The original identity of *ἆρα* and *ἄρα* (Klotz, *Devar.* Vol. II. p. 180) is impugned (perhaps with doubtful success) by Professor Dunbar, *Class. Museum*, Vol. V. p. 102 sq. **ἁμαρτίας διάκονος**] '*a minister of sin*,' i.e. a promoter, a furtherer of it, 'auctor et adjutor peccati,' Schott. 'Αμαρτ. has a slightly emphatic reference to *εὑρεθ. ἁμαρτ.*; 'Is Christ a minister of a dispensation which not only leaves us where we were before, but causes us when we follow it to be accounted sinners?' comp. Theodoret, who in the main has correctly expressed the argument. Maurice (*Unity*, p. 496), by giving *ἁμαρτ.* a national rather than a purely ethical reference, 'Is Christ the minister of Gentile sinners, of Gentiles, not holy Israel,' has seriously weakened the revulsion of thought which lies in the *μὴ γένοιτο*: Christ, the minister of sin! far, far from us be such an abhorrent thought. **μὴ γένοιτο**] '*No verily*,' Maurice. It is with regret we alter the fine idiomatic paraphrase in the Auth. Vers.; but as it tends in other passages to obscure St. Paul's general use of the formula, it seems desirable to here adopt a less special translation. It occurs twice in this ep., ten times in that to the Rom., once in that to Cor. In all these cases it is interjectional, and in all, except the last, rebuts (as Conyb. and Hows. have remarked) an inference drawn from St. Paul's doctrine by an adversary. The nature of the inference makes the revulsion of thought either more or less apparent.

18. **γάρ**] The reference of this particle is extremely obscure. Maurice passes it over, De Wette (with some plausibility) refers it to *εὑρεθ. ἁμαρτ.*; alii alia. On the whole, the reference to *μὴ γένοιτο* (Ust. *Lehrb.* II. 1. 2, p. 162, note) seems most probable. 'No! never: for, on the contrary, it is when I seek to rebuild the *same* structure that I have destroyed (though nobler materials now lie around), and not when I seek to be justified only in Christ, that my sin and my violation of the law's own principles really lies.' Meyer finds in the change to the first person a delicate application to St.

παραβάτην ἐμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ νόμου νόμῳ

Peter, though in the form of a general sentence. Perhaps this is doubtful, as the fervour as well as the introspective character of St. Paul's writings leads him frequently to adopt this *μετασχηματισμὸς εἰς ἑαυτόν*, see esp. Rom. vii. 7 sq.; so also 1 Cor. iii. 5 sq. iv. 3 sq. vi. 12, x. 29, 30, xiii. 11, 12, &c.: Knapp, *Scripta varii argum.* No. 12, p. 431, 437. **ταῦτα**] '*this*—and nothing better in its place,' Meyer. The emphasis rests on this word, not (Olsh.) on *ἐμαυτόν*, the position of which shows it clearly to be unemphatic. **παραβάτην**] '*a transgressor*,' sc. *νόμου*; not simply in having, as it would thus seem, unreasonably disclaimed it; but (as Chrys. more deeply expounds it) in having failed to acknowledge its fundamental principle as a preparative institution: *ἐκεῖνοι δεῖξαι ἐβούλοντο, ὅτι ὁ μὴ τηρῶν τὸν νόμον παραβάτης· οὗτος εἰς τοὐναντίον περιέτρεψε τὸν λόγον, δεικνὺς ὅτι ὁ τηρῶν τὸν νόμον, παραβάτης, οὐ τῆς πίστεως, ἀλλὰ καὶ αὐτοῦ τοῦ νόμου . . . αὐτῳ τούτῳ παραβάται γινόμεθα, τὰ παρὰ τῳ Θεῳ λυθέντα φιλονεικοῦντες τηρεῖν.* Comp. also Theophyl. *in loc.* **ἐμαυτὸν συνιστάνω**] '*set myself forward*,' '*demonstrate myself to be*:' Hesych. *συνιστάνειν· ἐπαινεῖν*, **φανεροῦν**, *βεβαιοῦν, παρατιθέναι.* This meaning, 'sinceris Atticis ignotum,' Fritz. (*Rom.* iii. 5, Vol. i. p. 159), deduces from the primary notion *componendi*; 'ut esset *συνίστημί τι*, compositis collectisque quæ rem contineant argumentis aliquid doceo:' see exx. ap. Wetst. *Rom.* l. c., Schweigh. *Lex. Polyb.* s. v.

19. **ἐγὼ γάρ**] '*For I truly*;' *γὰρ* is here *explicative*, and shows how the rehabilitation and re-introduction of the law amounts actually to a transgression of the law, a violation of its deeper principles. Ἐγώ, by referring to the Apostle's own personal experience, gives that explanation a still greater force and vitality. **διὰ νόμου νόμῳ ἀπέθανον**] The real difficulty in these words rests on the meaning of *νόμος*: this must be decided on exegetical grounds, for it appears most certain that *νόμος* may be anarthrous and still clearly mean the law of Moses; see Winer, *Gr.* § 18; contr. Middleton *in loc.* The nature of this commentary precludes a lengthened discussion of the various explanations which these obscure words have received, but the following positions (derived principally from Chrys.) may be laid down as most tenable and satisfactory. (1) Νόμος in each case has the same meaning; (2) that meaning is the Mosaic law. (3) The law is regarded under the same aspect as in Rom. vii. 6–13, a passage in strictest analogy with the present. (4) Διὰ *νόμου* must not be confounded with *διὰ νόμον* or *κατὰ νόμον*. 'It was *through* the instrumentality of the law (*διὰ ἐντολῆς*, Rom. vii. 7) that the sinful principle worked in me and brought death upon me and upon all.' (5) Ἀπέθανον is not merely 'legi valedixi' (comp. *κατήργηθην ἀπὸ τοῦ νόμου*), but expresses generally what is afterwards more specifically expressed in ver. 20 by *συνεσταύρωμαι*. (6) Νόμῳ is not merely the dative 'of reference to,' but a species of dative 'commodi;' the expressions *ζῆν τινι* and *ἀποθαν. τινι* having a wide application; see Fritz. *Rom.* xiv. 7, Vol. iii. p. 176:—'I died not only as concerns the law, but as the law required. The whole clause then may thus be paraphrased: '*I, through the law* owing to sin, was brought under its curse; but having undergone this, with, and in the person of Christ (ch. iii. 13,

ἀπέθανον ἵνα Θεῷ ζήσω. 20 Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει

comp. 2 Cor. v. 14), *I am dead to the law* in the fullest and deepest sense, —being both free from its claims, and having satisfied its curse.' The difference between this and the common interpretations lies principally in the fuller meaning assigned to ἀπέθανον, and its reference to συνεστ. A careful investigation will be found in Ust. *Lehrb.* II. 1. 2, p. 164 sq.

20. ζῶ δὲ οὐκέτι ἐγώ] '*I live however no longer myself*,' i. e. my old self; comp. Rom. vi. 6, Neand. *Plant.* Vol. I. p. 422 (Bohn). The familiar but erroneous punctuation of this clause has been rejected by all recent editors except Scholz. The only difficulty is in the use of δέ (Maurice omits it, as he does some other particles in this passage): it does not simply continue (Rückert, Peile) or expand (Ust.) the meaning of Χρ. συνεστ., but reverts with its proper adversative force to ἵνα Θεῷ ζήσω. Συνεστ. is not so much a link in the chain of thought, as a rapid and almost a parenthetical epexegesis of ἀπέθανον. ζῇ δέ] The δὲ here marks the emphatic repetition of the same verb, Hartung, *Partik.* δέ, 2. 17, Vol. I. p. 168; retaining however that sub-adversative force which is so common when a clause is added expressing a new, though not a dissimilar thought; see Klotz, *Devar.* Vol. II. p. 361. On the doctrinal import of ζῇ ἐν ἐμοὶ Χρ. see Hooker, *Serm.* 3, Vol. III. p. 761 sq. (ed. Keble).

ὃ δὲ νῦν ζῶ] '*yes, the life which now I live.*' The construction is perfectly simple, ὅ is the accus. *objecti* after ζῶ, scil. τὴν δὲ ζωὴν ἣν νῦν ζῶ: comp. Rom. vi. 10, ὃ γὰρ ἀπέθανε, and see Fritz. *in loc.* who has there fully explained, and satisfactorily illustrated the construction. δὲ is not here merely continuative (De W.), but serves both to limit and explain the preceding words: comp. 1 Cor. i. 16 (a stronger instance), and Winer, *Gr.* § 57. 4. b, p. 521. At first sight it would seem nearly equivalent to γὰρ (so Tynd. transl.); the true adversative force however will become sufficiently recognizable if the suppressed thought (see below) be properly supplied: see Klotz, *Devar.* Vol. II. p. 366. νῦν is correctly referred by Grotius, Schott, and others to the present life in the flesh) (life after death; 'hæc vita mea terrestris:' see Phil. i. 22. Meyer, deeming the emphatic position of νῦν an objection to this interpretation, refers it to the period since the Apostle's conversion. But surely ἐν σαρκὶ (which simply refers to 'earthly existence,' 'life in the phenomenal world,' αἰσθητὴ ζωή, Chrys., comp. Müller, *on Sin*, Vol. I. p. 453 (Clark)) will thus seem wholly superfluous. The clause is to a certain degree concessive, and supplies an answer to a possible objection, founded on the seeming incompatibility of the assertion ζῇ ἐν ἐμοὶ Χρ. with the fact of the actual ζῇν ἐν σαρκί. 'It is true,' says the Apostle, 'I do yet live in the flesh, an earthly atmosphere is still around me, *but* even thus I live and breathe in the pure element of faith, faith in Him who loved me, yea and (καὶ) gave such proofs of His love.' ἐν πίστει] '*in faith.*' The instrumental sense, 'by faith,' adopted by Theodoret and several ancient as well as modern expositors, is, though inexact, not grammatically untenable. The deeper meaning of the words is, however, thus completely lost. On this '*life* in faith' see the middle and latter portion of a profound paper, '*Bemerk. zum Begriffe der Religion*,' by Lechler, *Stud. u.*

ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

O foolish Galatians, is not the Spirit which ye have received an evidence that justification is by faith, and not by the works of the law?

III. Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβά-

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καὶ παραδόντος κ. τ. λ.] *καὶ* here appears *ἐξηγητικόν*, 'and—as a proof of his love;' Viger, VIII. § 7 *ad fin.*: see ver. 15. This meaning of *καὶ* has often been overlooked in the N. T.: see Fritz. *Rom.* ix. 23, Vol. II. p. 339. On the dogmatical meaning of *ὑπὲρ* see notes to ch. iii. 13.

21. **ἀθετῶ**] '*I do not make void*,' '*nullify*;' 'non irritam facio,' Aug.: comp. 1 Cor. i. 19, *τὴν σύνεσιν τῶν συνετῶν ἀθετήσω*; ch. iii. 15, *ἀθετεῖ (διαθήκην)*; so 1 Macc. xv. 27, *ἠθέτησε πάντα ὅσα συνέθετο αὐτῷ*; and frequently in Polyb., see Schweigh. *Lex.* It is found in the sense of 'despise,' 'reject,' etc., with persons, Luke x. 16, John xii. 48, 1 Thess. iv. 8; but this falls short of the meaning in this passage. **τὴν χάριν τοῦ Θεοῦ**] '*the grace of God*,' as shown in the death of Christ, and our justification by faith in Him; not 'the Gospel,' as Hamm. *on Heb.* xiii. 9.

δικαιοσύνη] '*righteousness*,' Brown, *in loc.* urges the equivalence of *δικαιοσύνη* h. l. with *δικαίωσις*, and cites Whately, *Essays on Dangers, etc.* § 4. This is not necessary. Faith is, to use the expression of Knox (*Remains*, Vol. I. p. 266), the 'seminal essence' of *δικαιοσύνη*: if the law could have become this, then indeed Christ's death would have been purposeless. The emphasis rests on *διὰ νόμου*, which thus forms an antithesis to *Χριστός*. On the general meaning of *δικαιοσύνη*, see Knox, *ib.* p. 276. **ἄρα**] '*then*,' i. e. 'the obvious *inference* is' On the meaning of *ἄρα*, see notes, ch. v. 11. **δωρεάν**] is not 'frustra,' 'sine effectu,' but '*sine justâ causâ*;' Tittm. *Synonym.* p. 161: *περιττὸς ὁ τοῦ Χριστοῦ θάνατος*, as it is rightly paraphrased by Chrys. Comp. John xv. 25, *ἐμίσησάν με δωρεάν*; Psalm xxxiv. 7; *δωρεὰν ἔκρυψάν μοι διαφθοράν* (Symm. *ἀναιτίως*). So חִנָּם, which the LXX. frequently translate by *δωρεάν*, has the meaning 'in nullum bonum finem,' as well as 'gratis' and 'frustra:' comp. Gesen. *Lex.* s. v., Vorst. *de Hebraism.* VII. 6, p. 228, 229.

CHAPTER III. 1. **ἀνόητοι**] '*foolish*.' Ἀνόητ. is defined by Tittmann as one 'qui licet regulam quandam in agendo sequi sibi videatur, tamen perversis cogitandi agendique legibus utatur;' and so is to be distinguished from *ἄφρων*, 'senseless,' and *ἀσύνετος*, 'stupid,' 'stolid,' *Synon.* p. 144. This is somewhat artificial: *ἀνόητ.* is used in three other passages by St. Paul,—Rom. i. 14,)(*σόφος*; 1 Tim. vi. 9, joined with *βλαβερός*; Tit. iii. 3, with *ἀπειθὴς* and *πλανώμενος*,—and in all seems exactly equivalent to our 'foolish.' In Luke xxiv. 25, *ἀνόητος* denotes deficiency in the *head*, *βραδὺς τῇ καρδ.* in the *heart*. At any rate it cannot be asserted (Brown) that the Galatians were proverbially *stupid*: comp. Call. *H. Del.* 184, *ἄφρονι φύλῳ*. Themistius, who himself spent some time in the (then extended, Forbig. *Alt. Geogr.* II. p. 364) province gives a very different character: *οἱ δὲ ἄνδρες ἴστε ὅτι ὀξεῖς καὶ ἀγχίνοι καὶ εὐμαθέστεροι τῶν ἄγαν Ἑλλήνων· καὶ τριβωνίου παραφανέντος ἐκκρέμανται εὐθύς, ὥσπερ*

σκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος; ² τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

τῆς λίθου τὰ σιδήρια, *Orat.* 23, ad fin. p. 299, ed. Harduin. Levity, and an Athenian love of novelty, not stupidity, was their characteristic.

ἐβάσκανε] '*bewitched you*,' Auth. Vers.: an admirable translation. βασκαίνω is derived from βάζω, βάσκω (see Liddell and Scott, *Lex.*), and probably originally signified 'malâ linguâ nocere;' here, however, the reference appears rather to the bewitching influence of the evil eye (comp. Wisdom xiv. 8, βασκαίνων ὀφθαλμῷ; and see Winer, *RWB.* art. 'Zauberei;' Elsn. *in loc.*), but not necessarily 'the evil eye of envy,' as Chrys. In the sense of 'envy,' βασκ. is commonly joined with a dat. (but Wisd. xiv. 6, Ignat. *Rom.* 3, with accus.): see Lobeck, *Phryn.* p. 462. **προεγράφη**] '*was openly set forth*.' The meaning of this word has been much discussed. The popular gloss is προεζωγραφήθη; but this, whether translated 'antea depictus est,' or 'palam depictus est,' is equally doubtful; for common as is the use of γράφω in a pictorial sense, there appears no *certain* instance of προγράφω being ever so used: see Rettig's paper in *Stud. u. Krit.* 1830, p. 96 sq. We can then only safely translate προεγράφθη (α) '*palam scriptus est*,' or (β) '*antea scriptus est*.' Between these two interpretations it is very difficult to decide. The former is the more common meaning in classical writers, but in the three other passages in which προγράφω occurs in the N. T.—Rom. xv. 4, Eph. iii. 3, Jude 4—it is used in the latter sense. Both meanings occur in the LXX: (α) in 1 Macc. x. 36; (β) in 3 Esdr. vi. 32. The context affords no *sure* grounds for deciding. Ἐν ὑμῖν best accords with πρὸ temporal; as the translation 'nimirum in animis vestris' would otherwise contain a *contradictio ex adjecto*, and 'inter vos' would seem tautologous. Κατ' ὀφθάλμους again appears to require πρὸ local. The use of βασκαίνω may perhaps turn the scale in favour of (α); the point of the reproof being, 'who could have bewitched you by his gaze, when you had only to fix your eyes on Christ to escape the fascination:' compare Numb. xxi. 9. If the pictorial meaning could be substantiated, there would be little difficulty. **ἐν ὑμῖν**] '*among you*,' commonly joined with ἐσταυρωμένος; but Winer's observation, that ὡς could thus scarcely be dispensed with, seems perfectly just. It is best to join ἐν ὑμῖν with προεγρ. as a local predicate, and to leave ἐσταυρ. in emphatic opposition at the end of the sentence; 1 Cor. i. 23: compare 1 Cor. ii. 2. The perf. part. implies the permanent character of the action, Green, *Gr.* 308.

2. **ἀφ' ὑμῶν**] '*of you*,' Auth. Ver.; not for παρὰ ὑμῶν, which would imply a more immediate and direct communication: see Winer, *Gr.* § 51, ἀπό, p. 444, note; and see notes on ch. i. 12. **τὸ Πνεῦμα**] '*the Spirit*,' τὴν τοσαύτην ἰσχύν, Chrys. 'De Spiritu miraculorum loqui hic apostolum patet,' Bull, *Harm. Ap.* Part II. 11. 8. It is not, however, necessary to understand this as the exclusive meaning, much less to explain it, with Baur, *Apost. Paulus*, p. 515, as 'das Christliche Bewusstseyn:' see next verse. **ἀκοῆς πίστεως**] may be translated either (α) '*the hearing of faith*,' i. e. the reception of the Gospel (Brown); or (β) '*the teaching* or *message of faith*,'

3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.

according as ἀκόη is taken in an active or pass. sense. The former preserves a better antithesis to ἔργων νόμου; 'hearing the doctrine of faith)(doing the works of the law:' see Schott, and Peile *in loc.* The meaning of πίστις cannot be urged as an objection to this translation, as it need not be here assumed equivalent to 'doctrina Christiana,' but may be explained, as in ch. i. 23, 'the faith,' objectively represented as a rule of life. As, however, ἀκόη always appears used in a passive sense in the N. T. (so both in Rom. x. 17, see Fritz.; and 1 Thess. ii. 13, see De W.), it will be more safe to adopt the latter interpretation.

3. **οὕτως**] *'to so high a degree,' 'so very.'* 'Quum οὕτως cum adjectivo nomini aut adverbio copulatur, reddes non solum 'ita,' 'adeo,' verum etiam 'usque adeo;'' Steph. *Thesaur.* s. v. Vol. v. p. 2433, where several exx. are cited; e. g. Isoc. *Paneg.* 43 D, οὕτω μεγάλας, Xen. *Cyr.* II. 2. 16, οὕτω πολέμιον. **Πνεύματι**] *'with the Spirit,'* not merely 'in a spiritual manner:' modal dat., Winer, *Gr.* § 31. 4, p. 245, Bernhardy, *Synt.* III. 14, p. 100, Jelf, *Gr.* § 603. The meaning of πνεῦμα and σὰρξ in this verse has been the subject of considerable discussion. Of the earlier expositors, Theodoret paraphrases πν. by ἡ χάρις, σὰρξ by ἡ κατὰ νόμου πολιτεια; so Waterl. *Distinct. of Sacr.* II. § 10, Vol. v. p. 262. Chrys. finds in σὰρξ an allusion to the circumcision; comp. Eph. ii. 11. Alii alia. The most satisfactory view is that taken by Müller, *Doct. of Sin.* ch. 2, Vol. I. 355 sq. (transl.), that when πνεῦμα is thus in ethical contrast with σάρξ, it is to be understood of the Holy Spirit, regarded as the governing and directing principle in man; σὰρξ as the worldly tendency of human life, 'the life and movement of man in things of the phenomenal world.' Thus, then, πν. and σὰρξ are here used, not to denote Christianity and Judaism *per se*, but as it were the essence and active principle of each. **ἐπιτελεῖσθε**] *'are ye brought to completion?'* The full meaning must not be neglected. Dr. Peile ('are ye now for finishing'), Usteri ('wollt jetzt enden'), Conyb. and Hows., and other modern commentators have explained ἐπιτελ. as if it were merely in temporal opposition to ἐναρξάμενοι; an opposition which, on the other hand, the Auth. Vers. has too much obscured. ἐπιτελέω, however, always involves the idea of bringing to a *complete* and *perfect* end; 1 Sam. iii. 12, ἄρξομαι καὶ ἐπιτελέσω: see exx. in Bretsch. *Lex.* s. v. and the good collection in Palm u. Rost, *Lex.* s. v. It is doubtful whether ἐπιτελεῖσθε is to be taken as indic. pass. or indic. middle. In favour of the former we have the usage of the writers in the N. T. (comp. esp. Phil. i. 6, where the same words are opposed), by whom the middle voice is not used. In favour of the latter we have the usage of later writers (see exx. in Schweigh. *Lex. Polyb.*), who use the mid. voice in the same sense as the act., though not appy. as here, without an *accus. objecti.* On the whole it is safest to adhere with Chrys. to the pass. explanation, though not to the peculiar interpretation which he adopts.

4. **ἐπάθετε**] *'Have ye experienced.'* Kypke, Vol. II. 277, (comp. Schoettg. *in loc.* Vol. I. p. 731,) has adduced a few exx. to prove that πάσχειν is not only a word of neutral meaning, but even without εὖ or ἀγαθὸν actually signifies *'beneficiis affici,'* a usage, how-

5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

ever, of which Steph. (*Thes.* s. v.) says 'exemplum desidero.' Modern expositors generally adopt this view on exegetical grounds; because, first, the argument would seem to be interrupted by an allusion to sufferings rather than benefits experienced by the Galatians; and, secondly, because there is no allusion elsewhere to any persecutions they underwent. It is, however, a fatal objection, that though πάσχω is used upwards of forty times in the N. T. there is no clear trace of this meaning. The same may be said of the LXX, and even in Kypke's exx. two certainly only gain it from the context. Still the connection of thought would be so seriously impaired by an explanation purely *in malam partem*, that it seems best to retain a neutral sense, *experti estis* (comp. Mark v. 26, πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν), and to refer it to all those dispensations, whether persecutions—for this is not improbable—or blessings, which had been sent to perfect them and to strengthen them in the faith. εἴγε καὶ εἰκῇ] '*if indeed*,' or '*if at least it really be in vain*.' The sense of this clause has been obscured by not attending to the true force of εἴγε and *καί*. εἴγε must not be confounded with εἴπερ (Tholuck, *Beiträge*, p. 146), a mistake into which several commentators have fallen. εἴπερ is '*si omnino*,' εἴγε is '*si quidem*,' and if resolved *tum certe, si*: 'γὲ ita tantummodo ad tollendam conditionem facit, quia *tum certe, si quid fiat, aliud esse* significat, non ut ipsam conditionem confirmet.' Klotz, *Devar.* II. p. 308; comp. p. 528. It may be observed that no inference can here be drawn from γὲ of St. Paul's real opinion (Herm. *Vig.* No. 310), as it is the sentence and not the particle which determines the rectitude of the assumption. καὶ must closely be joined with εἰκῇ. According to its usual meaning in such collocations, it denotes 'quasi ascensionem ad eam rem quo pertineat particula;' Klotz, II. p. 638. The clause will thus be translated, 'if at least it amount to, i. e., be really in vain.' As, however, *καί* has also what may be termed a *descensive* force (*Odyss.* I. 58), see Hartung, *Partik.* καί, § 2. 8, Vol. I. p. 136; the clause may also be translated, 'if at least it be only in vain,' i. e., has not proceeded to a more dangerous length: 'videndum ne ad perniciem valeat,' August., Cocceius. Perhaps most emphasis is thus gained, but the former translation (which is that of the principal Greek Fathers) is most applicable to that truly large heart of the Apostle, that was full of loving tenderness (ch. iv. 19) even while rebuke and reproof were falling from his lips. Compare Brown, p. 112.

5. ὁ οὖν ἐπιχορηγῶν] '*He then who is ministering*,' &c. Brown, p. 113, refers this to St. Paul; so Erasm. after Lomb. There can scarcely be any doubt this is incorrect. Both the permanence of the action (Winer, § 46. 5, p. 404) implied by the tense (which must not be modified with Beng. and others), the meaning usually assigned to δυνάμεις, and the context alike refer it to God. The force of ἐπί in ἐπιχορ. does not appear *additive*, i. e., 'he that is liberally giving' (Peile), but *directive*: see Palm u. Rost, s. v. and *ib.* s. v. ἐπί, C. 3. cc. Compare also 2 Cor. ix. 10, where both χορηγέω and ἐπιχορηγέω occur in the same verse, and appy. the same sense quantitatively considered. Hase, in Steph. *Thes.* s. v. Vol. III. p. 1902, has collected several instances of the use of ἐπιχορ. in later writers.

Abraham was justified by faith: so also shall his spiritual children be justified, and share his blessing.

6 Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 γινώσκετε

οὖν] is here resumptive—not illative, as Auth. Vers.—and connects this verse with ver. 2. On this use of *οὖν* after a parenthesis, which has incorrectly been pronounced rare in Attic writers, see Klotz, *Devar.* II. p. 718, Hartung, *Partik.* *οὖν*, 3. 5, Vol. II. p. 22. As a general rule *οὖν* is continuative and retrospective rather than illative, and is in this respect to be distinguished from *ἄρα*; Donalds. *Gr.* § 604. On the distinction between these two particles see Klotz, Vol. II. p. 173, 717. **δυνάμεις**] '*miraculous powers.*' This explanation, which may be supported by 1 Cor. xii. 28, and probably Matth. xiv. 2, seems best to accord with the context. Καὶ is then *ἐξηγητικόν*, and *ἐν ὑμῖν* retains its natural meaning with *ἐνεργέω*, 'in you,' 'within you:' comp. Matth. l. c. *αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ*. Brown, p. 113, gives a somewhat questionable expansion to the preposition when he paraphrases it, 'among you, or in you, or by you.'

6. **καθώς**] '*Even as.*' The answer is so obvious, that St. Paul proceeds as if it had been expressed. *καθὼς* is not found in the purer Attic writers, though it is sufficiently common in later writers: see exx. collected by Lobeck, *Phryn.* p. 426. Em. Moschop., the Byzantine Grammarian, cited by Fabricius, *Bibl. Græca* (ed. Harles), Vol. VI. 191, remarks that this is an Alexandrian usage; *τὸ καθὰ οἱ Ἀττικοὶ χρῶνται, τὸ δὲ καθὼς οὐδέποτε, ἀλλ' ἡ τῶν Ἀλεξανδρέων διάλεκτος καθ' ἣν ἡ θεία γραφὴ γέγραπται*: see esp. Sturz *de dialecto Maced.* § 9, s. v. (Steph. *Thes.* ed. Valpy, p. clxx.)

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην] '*it was accounted for to him,*' or '*was reckoned to him, as righteousness:*' scil. *το πιστεῦσαι*; Winer, *Gr.* § 49. 2, p. 427. The phrase *λογίζεταί τι εἴς τι*, Acts xix. 27, Rom. ii. 26, iv. 3, ix. 8, is explained by Fritzsche, *Rom.* Vol. I. p. 137, as equivalent to *λογίζεταί τι εἰς τὸ εἶναί τι*, 'ita res estimatur ut res sit,' h. e. 'ut pro re valeat;' hence 'tribuitur alicui rei vis ac pondus rei.' In such cases, the more exact idea conveyed by *εἰς*, of *destination* for any object or thing (Palm u. Rost, *Lex.* s. v. *εἰς*, v. 1), is blended with that of simple predication of it. In later writers this extended so far that *εἰς* is often used as a mere index of the accus., having lost all its prepositional force; e. g. *ἄγειν εἰς γυναῖκα*: see Bernh. *Synt.* v. 11. b. 2, p. 219. Contrast with this semi-hebraistic use of λογιζ. *εἰς*, Xen. *Cyr.* III. 1. 33, *χρήματα εἰς ἀργύριον λογισθέντα*, where *εἰς* has its primary ethical meaning of *measure, accordance to.* On the doctrinal meaning of *ἐλογίσθη*, &c., see Bull, *Harm. Apost.* II. 12. 22. The parallelism between the faith of Abraham and the faith of Christians is ably drawn out by Hammond, *Pract. Catech.* Book I. 3.

7. **γινώσκετε ἄρα**] '*Know ye therefore.*' Rückert and Peile still maintain the indicative. Independently of the more animated address which the imper. conveys, it would also certainly seem required by the context; for, as Olsh. observes, St. Paul evidently does not presuppose that the Galatians had acknowledged this truth, but is rather labouring to prove it. Rückert finds a difficulty in the illative *ἄρα* with the imper.; but this will disappear if we observe the proper force of the particle: '*rebus ita comparatis* (Abraham's faith being reckoned to him as righteousness) *cognoscite,*' &c.; see Klotz, *Devar.* Vol. II. p. 167. **οἱ ἐκ πίστεως**]

ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8 *προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεός, προευηγγελίσατο τῷ Ἀβραὰμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.* 9 *ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.*

'*they who are of faith.*' ἐκ here, according to Green, *Gr.* p. 288, denotes the distinguishing characteristic of the two opposing classes: 'those who are characterized as resting for justification on faith and (ver. 10) on the works of law respectively.' The primary meaning of *origin* may still be clearly traced; comp. *οἱ ἐξ ἐριθείας*, Rom. ii. 18, which Fritz. *in loc.* correctly translates 'qui a malarum fraudum machinatione originem ducunt,' 'qui malitiam tanquam parentem habent.' So *ὁ ἐκ πίστεως* = 'fidei filius,' Vol. I. p. 105.

οὗτοι] '*these and none other than these;*' 'exclusis ceteris Abrahamo natis,' Beng.: see James i. 25. This retrospective and emphatic use of the pronoun is illustrated by Bernhardy, *Synt.* VI. 8. d, p. 283, Jelf, *Gr.* § 658.

8. **προϊδοῦσα δὲ ἡ γραφή**] '*Moreover the Scripture foreseeing.*' This expression is noticed by Schoettg. *Hor. Hebr.* Vol. I. p. 732, as a 'formula Judæis admodum solemnis,' e. g., מָה רָאָה הַכָּתוּב 'Quid vidit scriptura?' מָה רָאָה הוּא 'Quid vidit ille, h. e. quidnam ipsi in mentem venit?' 'Ἡ *γραφὴ* stands, of course, for the Author of the Scriptures, God, by whose inspiration they were written. **δὲ** appears to be *μεταβατικόν*, Hartung, *Partik.* δέ, 2. 3, Vol. I. p. 165, Winer, *Gr.* § 57. 4. b, p. 521. It does not merely connect this verse with the preceding (Auth. Ver., Peile, Conyb. and Hows.), but implies a further consideration of the subject under *another* aspect: 'δὲ eam ipsam vim habet ut abducat nos ab ea re quæ proposita est, transferatque ad id, quod, missâ illâ priore re, jam pro vero ponendum esse videatur,' Klotz, *Devar.* Vol. II. p. 353. Having mentioned that the faithful are the children of Abraham, the Apostle now goes on to show that they are also the only and proper participators in his blessing. The exact force of δέ, which is never *simply* connective (Hartung, Vol. I. p. 163), and never loses all shades of its true adversative character, cannot be too carefully investigated in St. Paul's Epp., where the exact sequence of the reasoning and arguments is so often extremely difficult to follow. **δικαιοῖ**] not 'would justify,' Auth. Ver., or 'is to justify, Bloomf., but '*justifies*,'—present, with significant reference to the eternal and immutable decrees of God; so Matth. xxvi. 2, *παραδίδοται*: see Winer, *Gr.* § 41. 2, p. 307. **ἐν σοί**] '*in thee*,' as the spiritual father of all the faithful. In the blessing of the father that of his spiritual children is necessarily included. The prep. seems to point to Abraham as the *substratum, foundation*, on which, and in which, the blessing rests: comp. 1 Cor. vii. 14, Winer, *Gr.* § 52. a, p. 465. This explanation, though in effect tantamount to 'per te,' scil. 'per te tanquam hujus posteritatis proavum,' Schott,— preserves more exactly the force of the preposition.

9. **ὥστε**] '*So then*,' '*Consequently*:' see notes on ch. ii. 13. Ὥστε states the result from the emphatic *ἐνευλογ.*; it is from the fact of the blessing having been promised to Abraham and his children, that *οἱ ἐκ πίστεως* share it, inasmuch as they are true children (ver. 7) of Abraham.

They who are of the works of the Law lie under a curse, from which Christ has freed us; having ensured to all in Himself the blessing of Abraham.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γάρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι

σύν] '*together with*,' not 'similiter,' Grot.: see Winer, *Gr.* § 52. b, p. 467. The change of preposition is noticed by Windischm. *in loc.* as introducing a slight change of the aspect under which Abraham is regarded. Under **ἐν** he is regarded as the Patriarch, the spiritual ancestor *in whom*,—under **σὺν** he is regarded as the illustriously faithful individual *with whom*, all **οἱ ἐκ πίστ.** share the blessing. Schott cites a similar use of **μετά** (with gen.), Psalm cv. 6, **ἡμάρτομεν μετὰ τῶν πατέρων**; Eccles. ii. 16, **ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος**; but in both cases a similarity of lot rather than a strict union and fellowship in it, seems implied. As a general rule, **μετά τινος** implies rather *coexistence*, whereas **σύν τινι** implies rather *coherence*; Krüger, *Sprachl.* I. II. 287 (cited by Winer).

10. **γὰρ** evinces, *e contrario*, the justice of the conclusion in ver. 9 with regard to **οἱ ἐκ πίστεως**, by showing what is the acknowledged state of the other class, **οἱ ἐξ ἔργων νόμου**. Not only are they not blessed with Abraham, but they are actually under a curse. St. Paul's love of proving all his assertions has been often noticed: Davidson, *Introd.* Vol. II. p. 145.

οἱ ἐξ ἔργων νόμου] '*they who are of*, i.e. rest upon, belong to, *the works of the law*,' 'qui in lege justitiam quæ-runt,' Bull, *Harm. Ap.* II. 7. 12. Ἐκ, as in ver. 8, characterizes the class; the connexion, however, with its primary idea is here, owing to the nature of the expression, less distinctly apparent; the reference being obviously rather to dependence on than origination from: see Winer *in loc.*, and comp. 1 Cor. xii. 16, **οὐκ εἰμὶ ἐκ τοῦ σώματος.** **ὑπὸ κατάραν**] not 'under *the* curse,' but 'under *a* curse,' or more literally, '*under curse*' = **ἐπικατάρατος**: comp. **ὑφ' ἁμαρτίαν**, Rom. iii. 9. The proof drawn from the O. T. is thus more cogent. Ὑπὸ does not appear used in a quasi-physical sense, as if **κατάρα** were a burden imposed (Rück., Windischm.), but in its common ethical sense of subjection to: Winer, *Gr.* § 53. k, p. 484. The whole argument rests on the admission which it was impossible not to make, that no one of **οἱ ἐξ ἔργων νόμου** can fulfil all the requisitions of the law. See esp. Bull, *Harm. Apost.* II. 7. 11, and compare with it Usteri, *Lehrb.* I. 4. B, p. 60. **τοῦ ποιῆσαι αὐτά**] This use of the infin. to denote *design, intention*, is (with the exception of a few instances from the other writers in the N. T., Mark iv. 3 (Rec.), James v. 17) confined to St. Paul and St. Luke: see Fritz. *Matth.* Excurs. II. p. 485; Winer, *Gr.* § 45. 4. b, p. 377. It is now scarcely necessary to remark that this construction is not Hebraistic, as it is frequently found in later Greek, and admits an easy explanation from the genitive (genitivus consequentiæ), which serves first to mark the *result* or *product* (e.g. *Il.* β. 397, **κύματα παντοίων ἀνέμων**, Scheuerl. *Synt.* § 11. 1, p. 79), and then further, the *purpose* of the working object. The latter meaning appears to predominate in the present passage; **τοῦ ποιῆσαι** is the object, design, of **ἐμμένει**. Thiersch, *Pentat.* III. 12, p. 17, remarks that the use of the idiom is less observable in the Pentateuch. In

αὐτά. 11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται· 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν

most cases the first verb marks a more general action, the second one more limiting and special: compare Gen. xxxiv. 17. The progress of this structure in classical Greek is briefly noticed by Bernhardy, *Synt.* IX. 2, p. 357.

11. **δὲ** introduces another and supplementary argument, founded on the declaration of Scripture, that the blessing of life is given to faith, not works. The adversative force of δὲ may perhaps be felt in the incidental reply which the verse affords to a deduction that might have been obviously made from ver. 10; 'But—lest any one should imagine that if a man *did* so ἐμμένειν κ. τ. λ. he would be blessed—let me add,' etc.: comp. De W. *in loc.* **ἐν νόμῳ**] '*under the law*,' i. e. in the sphere and domain of the law; Acts xiii. 39, Rom. ii. 12, iii. 19. The instrumental meaning advocated by Peile and others is perfectly tenable, and will fully admit the ordinary explanation of the usage (object existing, etc. in means, Jelf, § 622. 3): comp. ἐμμέν. ἐν πᾶσι κ. τ. λ. ver. 10. Meyer urges in its favour the prominence of ἐν νόμῳ and its apparent opposition to Χριστός, ver. 13. But it must be remembered that though logically ἐν νόμῳ immediately precedes ver. 13, yet, owing to the inversion of the syllogism, the opposition between the clauses is much obscured. St. Paul's object here seems to be, not only to answer the tacit or possible objection, but to show further that the idea of justification was incompatible with the very nature and character of the law. **παρὰ τῷ Θεῷ**] '*in the sight of*,' i. e. 'in the judgment of God,' Rom. ii. 13, xii. 16, 1 Pet. ii. 20: a usage sufficiently common in classical writers; see Bernhardy, *Synt.* v. 27. b, p. 257, and exx. in Palm u. Rost, *Lex.* s. v. παρά, II. 2, Vol. II. p. 667. **ὁ δίκαιος κ. τ. λ.**] '*the just shall live by faith*,' Habak. ii. 4, again cited in Rom. i. 17, Heb. x. 38. It is extremely difficult to decide whether ἐκ πίστ. is to be joined with ὁ δίκ. ('the just by faith'), or with the verb. The former is perfectly correct in point of grammar, though doubted by Bp. Middl. (see Winer, *Gr.* § 19. 2, p. 155), and is adopted by Hammond and other eminent expositors. But as it is certain (how *can* B. Crus. assert the contrary?) that the original Hebrew (see Hitzig *in loc.*, *Kl. Prophet.* p. 263, 264) does not bear this meaning,—as St. Paul is quoting the words in the order in which they stand in the LXX, not in that (ὁ ἐκ πίστ. δίκ.) most favourable to such a transl.,—as the argument seems best sustained by the other construction, see Middl. *in loc.*, and comp. Bull, *Exam. Cens.* Animadv. III. 5,—and lastly, as ζήσεται ἐκ πίστ. thus stands in more exact opposition to ζήσ. ἐν αὐτοῖς, the collocation adopted by the Auth. Vers. appears most probable and most correct. So *appy.* Chrys.

12. **ὁ δὲ νόμος κ. τ. λ.** forms the *propositio minor* of the syllogism, ὁ δίκ. ἐκ πίστ. ζήσ. being the *prop. major*, ἐν νόμ. οὐδ. δικ. the *conclusion*. The Auth. Vers. by translating δὲ 'and' obscures the argumentation. **ὁ ποιήσας αὐτά**] sc. τὰ προστάγματα and τὰ κρίματα, mentioned in the former part of the verse here referred to, Lev. xviii. 5. Ποιήσας is emphatic; 'Præcepta legis non sunt de credendis, sed de faciendis,' Aquin.

αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται Ἐπικα-

ἐν αὐτοῖς] '*in them*,' i.e., as Winer paraphrases, 'ut in iis vitæ fons quasi insit.'

13. **ἡμᾶς**] Jews; not Jews *and* heathens; 'Judæos præcipue pressit maledictio,' Beng., comp. Chrys. For (1) the whole context implies that the law is the Mosaic law: see Ust. *in loc.* (2) This law had, strictly speaking, no force over the Gentiles, but was, in fact, the μεσότοιχος between the Jews and Gentiles: Eph. ii. 14, 15. For a further discussion of this, cons. Meyer and Ust. *in loc.*, and Brown, *Galat.* p. 129 sq. The doctrinal deductions made from this and similar passages, though perfectly just and true (comp. Neand. *Plant.* Vol. I. p. 438, Bohn), cannot be urged against the more limited meaning which the context seems obviously to require.

ἐξηγόρασεν] '*ransomed*,' '*redeemed*.' The force of the preposition need not be very strongly pressed, e.g. 'emtione nos *inde* eruit,' Beng.: see Polyb. III. 42. 2, ἐξηγόρασε παρ' αὐτῶν τά τε μονόξυλα πλοῖα κ. τ. λ., where the prep. has no marked meaning. This tendency to use verbs compounded with prepp. without any obvious increase of meaning, is one of the characteristics of later Greek: Thiersch *de Pentat. Vers. Alex.* II. 1, p. 83. Christ is represented as having ransomed the Jews from the curse of the law, by having taken it upon Himself for their sakes and in their stead. An accurate explanation of this, and the cognate idea ἀπολύτρωσις, will be found in Ust. *Lehrb.* II. 1. 1, p. 107, and II. 1. 3, p. 202.

κατάρα] '*a curse*,' not as Peile, 'an accursed thing,' which dilutes the force of the antithesis. The abstr. for the concr. is probably, as Meyer observes, chosen designedly, to express with more force the completeness of the satisfaction which Christ made to the law. On the doctrinal import of the expression, see quotations from the Ff. in Suicer, *Thes.* s.v. κατάρα, Vol. II. p. 57.

ὑπὲρ ἡμῶν] '*for us*,' 'salutis nostræ reparandæ causâ,' Schott. The meaning of ὑπὲρ in this and similar passages has been the subject of much controversy. Is it '*in commodum (alicujus)*' or '*in loco (alicujus)*'? The following seems the most simple answer. Ὑπέρ, in its ethical sense, has principally and primarily (see note, ch. i. 4) the first meaning, especially in doctrinal passages, where the atoning death of Christ is alluded to, e.g. 2 Cor. v. 21, τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἐποίησεν ἁμαρτίαν. But as there are general passages in the N. T. where ὑπὲρ has eminently the second meaning, e.g. Philem. 13, ἵνα ὑπὲρ σοῦ μοι διακονῇ (comp. Plato, *Gorg.* 515 C, ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι); so also in these doctrinal passages ὑπὲρ may admit the second meaning *united* with the first, where the context (e.g. in 1 Cor. xv. 3 it would be inadmissible) and nature of the argument seem to require it; though probably never (Winer, *Gr.* § 51. l, p. 458) the second exclusively. Here, owing to the context and the causal participial clause, the inclusive transl. 'for' is to be preferred to the exclusive 'instead of.' A discussion of the use of this prep. will be found, Ust. *Lehrb.* II. 1. 1, p. 115 sq., Magee, *Atonement*, No. 30, Vol. I. p. 245 sq.

ὁ κρεμάμενος] The passage in Deut. xxi. 23, as has often been noticed, does not allude to crucifying, but exposure after death on stakes or crosses, Josh. x. 26. Brown, p. 133, states,

κατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

Even the customs of men must show that the promise of God to Abraham cannot be annulled by the law which was so long afterwards.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω. ὅμως

on the authority of Dassovius, *de Suspend.*, &c., that the dead body was not hung by the neck, but by the hands, and not on a tree, but a stake: see also Jahn, *Archæol.* § 258, Bahr. *Stud. u. Krit.* for 1849. The treatise of Dassovius will be found in the *Thesaur. Disputat. super N. T.*, Vol. II. p. 614.

14. **ἵνα**] The first purpose of Christ's having become a κατάρα was the ransom of the Jews from the curse; the second, which was involved in the first (ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστί, John, iv. 22), was the extension of Abraham's blessing to the Gentiles, but that, not through the law, but in Jesus Christ. **εἰς τὰ ἔθνη**] '*unto the Gentiles.*' εἰς with accus. is not here either simply identical with dat. (comp. Winer, *Gr.* § 31. 2), or used in its ethical sense (Bernh. *Synt.* v. 11, p. 219) 'in reference to,' as Peile, but retains its local meaning, which is here applied to the metaphorical arrival of the εὐλογία: see Winer, *Gr.* § 53 a, p. 472, Bretsch. *Lex.* s. v. εἰς, 1. **ἐν Χριστῷ**] Ἐν is not 'pro διά,' Grot. The instrumental use of ἐν with persons is found in a few passages, e. g., Matth. ix. 34, ἐν τῷ ἄρχοντι,—he was the *causa efficiens:* see exx. Bretschn. s. v. ἐν, 5 (with reservations; e.g. Rom. xi. 2 is not an example, compare Fritz.; nor Heb. iv. 7). This is, however, not necessary here. It was 'in Christ,' in the knowledge of Him and in His death, that the Gentiles received the blessing.

ἵνα τὴν κ. τ. λ.] This clause is not subordinated to, but co-ordinate with the preceding one. Meyer cites as instances of a similar parallelism of ἵνα, Rom. vii. 13, 2 Cor. ix. 3, Eph. vi. 19. The Apostle advances with his subject, till at last under λάβωμεν he includes all; '*nos*, omnium gentium homines, sive Judæi, sive Barbari.'

τὴν ἐπαγγελίαν τοῦ Πνεύματος] '*the promise of the Spirit:*' not merely = τὸ ἐπαγγελθὲν Πνεῦμα, as Fritz. *Rom.* vi. 4, Vol. I. p. 368; and of course not 'per Hebraismum,' as Brown, p. 137, but 'the promise' taken in a partially concrete sense, 'the realization of the gift of the promised Spirit;' Luke xxiv. 49, Heb. x. 36; see Winer, *Gr.* § 34. 2. obs. p. 268. Grammatically considered, τοῦ Πνεύμ. may be *gen. subjecti*, sc. 'promissionem a Spiritu profectam,' or *gen. objecti*, as above. Doctrinally considered, however, the former does not seem admissible, being appy. contrary to St. Paul's usual theological language. The Spirit is represented by St. Paul not so much the source as the pledge of the fulfilment of the promise: Usteri, *Lehrb.* II. 1. 2, p. 174, note. After a wondrous chain of arguments, expressed with equal force, brevity, and profundity, the Apostle comes back to the subject of ver. 2;—the gift of the Holy Ghost came through faith in Jesus Christ.

15. **κατὰ ἄνθρωπον**] '*after the manner of men;*' ἐξ ἀνθρωπίνων παραδειγμάτων, Chrys.: see notes, ch. i. 11. This expression occurs several times in St. Paul's Epp., but not always exactly in the same sense; see Fritz. *Rom.* iii. 5, Vol. I. 159. Here and Rom. vi. 19, the meaning is sufficiently obvious, 'exemplum sumam a re mere humanâ,' Grot. ap. Pol. *Syn.*

ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. 16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ σπέρματί σου,

ὅμως] The position of this word, which should logically be before *οὐδείς*, has given rise to several singular translations. There is, however, here nothing particularly unusual, as *ὅμως* and other adverbs (e.g. *ἀεί*, *πολλάκις*, *ἔτι*, and *εὐθέως*, Fritz. *Marc.* p. 18 sq.) are occasionally placed out of their logical order, when the meaning is otherwise distinct. See Winer, *Gr.* § 65. 4, p. 637, and Ellendt, *Lex. Soph.* s.v. *ὅμως*, who observes that this transposition is most frequently found with participles; '*ὅμως* cum participio ita componitur, ut inclusum protasi tamen ad apodosin pertineat.' Instances may be found in Ast, *Lex. Plat.* Vol. II. p. 447; see Stalb. Plato, *Phædo* 91 D. A long, but not completely satisfactory discussion of *ὅμως* will be found in the appendix to Brown's *Galatians*.

διαθήκην] '*a covenant.*' 'Parvi interest,' says Calvin (cited by Peile), 'quantum ad præsentem locum, *contractumne* an *testamentum* exponas.' This may be true in a doctrinal point of view; but exegetically considered, the order of the words, and the comparison between the *διαθήκη* of man and the *διαθήκη* of God (ver. 17), tacitly instituted by the emphatic position of *ἀνθρώπου* (sing. to make antithesis more obvious), makes it difficult to give *διαθ.* a different meaning in the two verses: see Hilgenf. *in loc.*

ἐπιδιατάσσεται] '*adds new conditions:*' 'novas addit constitutiones,' Bretsch. *Lex.* s.v., or according to Hermann's elegant paraphrase, 'additamentis vitiat.' Compare Joseph. *Antiq.* xvii. 9, 4.

16. **τῷ δὲ Ἀβραάμ**] '*Now to Abraham.*' According to the usual interpretation, *δὲ* introduces the *prop. minor* of a syllogism, which is interrupted by the parenthetical comment *οὐ λέγει... Χριστός*, but resumed in ver. 17. '*Atqui* Abraamo et semini,' &c. Herm. The objection of Meyer seems very just, that in that case St. Paul would have undoubtedly given (as Maurice, *Unity*, p. 500, actually assumes) a greater logical prominence to the *divine* nature of the promises to Abraham by some such turn as *Θεὸς δὲ τῷ Αβρ. κ.τ.λ.* The *primary* object of the verse is, however, not so much to strengthen (Mey.) the argument, though it also does this to a great extent, as to make the application of this particular example to the general case perfectly distinct, and to obviate every misapprehension. St. Paul seems to say, 'But do not misunderstand my argument; this particular case is not one merely of a *διαθήκη*, but of an *ἐπαγγελία*,—yes, of *ἐπαγγελίαι*; nor was it made merely to a man Abraham (*ἀνθρ. διαθ.*), but to Christ.' The emphasis thus obviously rests on *καὶ τῷ σπέρματι*. **αἱ ἐπαγγελίαι**] Plural: rightly explained by Bengel as involving heavenly as well as earthly blessings. The former were more distinctly future, the latter paulo-post-future. **τῷ σπέρματι αὐτοῦ**] The passages of scripture referred to seem undoubtedly rather Gen. xiii. 15 and xvii. 8, than Gen. xxii. 18; so Iren. v. 32, Origen *Rom.* iv. Vol. v. p. 276 ed. Lommatzsch. A brief remark seems here necessary on the great freedom with which so many commentators have allowed themselves to characterize St. Paul's

ὅς ἐστιν Χριστός. 17 τοῦτο δὲ λέγω· διαθήκην προκεκυ-

17. εἰς Χριστόν.] '*For Christ*,' i.e., to be fulfilled in Christ: not 'usque ad tempora Christi,' or 'in reference to Christ' (Peile), but as in ver. 24. *Tisch.* totally excludes these words. It must be admitted that they have decidedly the appearance of a gloss; still the external authority is sufficiently strong to warrant an insertion in brackets. Εἰς Χριστὸν is inserted by DEFGJK, etc. ... many Vv (It. Syr. (both) Ambrst. read *in Christo*)...Chrys. Theodoret. (*Rec., Griesb.* (but oo), *Scholz, De W.* (but oo).) Omitted by ABC; 17. 23.* 67.* 80...Vulg. Copt. al...Cyr.^{2} Dam.; Hier. Aug. (often) Pel. Bed. (*Lachm., Tisch., Mey.*) *Mill* distinctly approves of the omission both on critical and exegetical grounds.

argument as either 'artificial' or 'Rabbinical,' or, as Baur, *Apost. Paul.* p. 665, has even ventured to assert, 'plainly arbitrary and incorrect.' It may be true that similar arguments occur in Rabbinical writers (Schoettg. *Hor.* Vol. I. p. 736); it may be true that σπέρμα (like זֶרַע) is a collective noun, and that when the plural is used, as in Dan. i. 12, 'grains of seed' are implied. All this may be so,—nevertheless, we have here an interpretation which the Apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which, therefore (whatever difficulties may at first sight appear in it) is profoundly and indisputably true. We hold, therefore, that there is as certainly a mystical meaning in the use of זֶרַע in Gen. xiii. 15, xvii. 8, as there is an argument for the resurrection in Exod. iii. 6, though in neither case was the writer necessarily aware of it. As זֶרַע in its simple meaning generally (except Gen. iv. 25, 1 Sam. i. 11) denotes not the mere progeny of a man, but his posterity viewed as one organically-connected whole; so here in its mystical meaning it denotes not merely the spiritual posterity of Abraham, but Him in whom that posterity is all organically united, the πλήρωμα, the κεφαλή, even Christ. This St. Paul endeavours faintly to convey to his Greek readers by the use of σπέρμα and σπέρματα. Olsh. and Windischm. *in loc.* may both be consulted with profit. οὐ λέγει] '*He saith not:*' not ἡ γραφή, Bos *Ellips.* p. 54, as in Rom. xv. 10 (where this subst. is supplied from γέγραπται, verse 9), or τὸ πνεῦμα (Rück., Winer, *Gr.* § 39. 1), which appears arbitrary, but the natural subject ὁ Θεὸς, as in Eph. iv. 8, v. 14, and (φησί) 1 Cor. vi. 16, Heb. viii. 5. This mode of citation must not be confounded with the impers. φησί 2 Cor. x. 10 (?) 'it is said;' compare the Lat. 'inquit,' and see Bernh. *Synt.* xii. 4, p. 419, Winer, *Gr.* § 49. obs. p. 427.

ὡς ἐπὶ πόλλων] '*as (speaking) of many.*' Apparently a solitary instance in the N. T. of this meaning of ἐπὶ with *gen.* after verbs 'dicendi,' &c.; 2 Cor. vii. 14 (cited by Rück.) is not in point, as ἐπὶ Τίτου is there 'coram Tito.' Commentators appositely cite Plat. *Charm.* 155 D, ἐπὶ τοῦ καλοῦ λέγων παιδός; compare Plat. *Gorg.* 453 E, πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν. In this use of ἐπί, a trace of the local meaning may be distinctly perceived, the gen. representing as it were the substratum on which the action rests; comp. John vi. 2. See Bernhardy, *Synt.* v. 23, p. 248, Winer, *Gr.* § 51, 9, p. 449, and exx. in Palm u. Rost, *Lex.* s.v. ἐπί, Vol. I. p. 1033.

ὅς ἐστι Χριστός] '*Christ*' (Jesus), not Christ and his Church, as Hammond *in loc.*; this appears evident from the emphasis which St. Paul lays on the use of the singular. Some useful remarks on this passage will be found in the *Theol. Critic*, No. IV. p. 494 sq.

17. τοῦτο δὲ λέγω] '*This, then, I*

ρωμένην ὑπὸ τοῦ Θεοῦ [εἰς Χριστὸν] ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 *εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.*

say.' Instead of using the collective *οὖν*, which might obscure the exact position which ver. 16 holds in the argument, St. Paul uses the explanatory formula *τοῦτο δὲ λέγω*. The *δὲ* thus serves both to resume the argument after the short digression (*κατ' ἄνθρ. λέγω--τοῦτο δὲ λέγω*) and also to mark the reference of the particular case to the general principle.

ὁ μετὰ τετρακόσια κ.τ.λ.] '*so long* a time as 430 years afterwards;' *μετὰ πλεῖστον χρόνον*, Theodoret. The chronological difficulty involved in this passage, when compared with Gen. xv. 13, Exod. xii. 40, and Acts vii. 6, can only be briefly noticed. Here the period from the promise to the exodus is stated to be 430 years; but in Exod. l. c. the same period, and in Gen. and Acts l. c. the round number 400 is assigned to the sojourn in Egypt alone. The ancient mode of explanation seems perfectly satisfactory,—viz., that the 430 years include the sojourn in Canaan (about 215 years) as well as that in Egypt; the whole period of abode *ἐν γῇ οὐκ ἰδίᾳ* (Gen. xv. 13). This is confirmed by the addition of the words *καὶ ἐν γῇ Καναάν* (Exod. l. c.) in the LXX. and Samar. Pent.: see Petav. *Rat. Temp.* II. Book 2, 4, Vol. II. p. 71, Hales, *Chron.* Vol. II. p. 153 (ed. 1811). It may be observed that the records of the family of Levi appear to render so long a sojourn in Egypt as 430 years impossible. Amram, grandson of Levi, marries his father's sister Jochebed, (Exod. vi. 20; comp. Exod. ii. 1, Numb. xxvi. 59.) Now, as it appears probable by a comparison of dates that Levi was born when Jacob was about 87, Levi would have been 43 when he came into Egypt; there he lives 94 years, (Exod. vi. 16.) Assuming, then, even that Jochebed was born in the last year of Levi's life, she must at least have been 256 years old when Moses was born, if the sojourn in Egypt be 430 years: see Windischm. *in loc.* Writers like Ewald, who only see in this genealogy of Moses the traces of discordant narratives (*Gesch. des Volk. Isr.* Vol. II. p. 32 b. note) do not in such points deserve any serious notice or confutation.

εἰς τὸ καταργῆσαι κ.τ.λ.] '*that it should render the promise of none effect:*' *εἰς* with the infin., owing to the prep. bearing both meanings, (Rost. u. Palm, *Lex.* s.v. *εἰς* V. 1), may indicate the *consequence* (here preferred by Ust.) e.g. 2 Cor. viii. 6, *εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον* (see exx. Winer, *Gr.* § 43, p. 382), as well as the *object* or *intention*. The latter meaning seems here most suitable: *τὸ καταργ.* was the object aimed at by the invalidation.

18. **ἐκ** here denotes result, consequence of; '*if* the promise be conditioned by the Law, be the result of obedience to it': see ch. ii. 16.

ἡ κληρονομία] '*the inheritance;*' here used by the Apostle in its higher meaning to denote that inheritance of the blessings of the Messiah's kingdom,—the inheritance of the heavenly Canaan, which was typified by the lower and primary meaning, the inheritance of the earthly Canaan; Acts vii. 5, Heb. xi. 8, see Brown, p. 147.

οὐκέτι ἐξ ἐπαγγελίας] '*it is no more of promise:*' the latter supposition is excluded by the former; Rom. vii. 20, xi. 6; see Winer, *Gr.* § 67. 7, p. 703,

The law was to bring the conviction of sin (positive answer); and was not against the promises of God (negative answer), to which it was a preparative institution.

19 Τί οὖν ὁ νόμος; τῶν παραβάσεων

οὐκέτι is thus used in its simple logical sense without any temporal reference.

δι' ἐπαγγελίας] '*by means of promise*:' not as Peile, Rückert, and others, 'in the form of a promise,' a translation perfectly justifiable in point of grammar (on this more lax use of διά, see Winer, *Gr.* § 51. i, p. 454, comp. Rom. ii. 27, xiv. 20), but which fails to convey, with the clearness of the primary meaning, the fact that the enjoyment of the inheritance depended on no conditions, came through no other medium, save that of promise.

κεχάρισται] '*freely gave it*.' 'Notanda est emphasis in voce κεχ. quæ a χάρις deducitur, adeoque a Bezâ recte vertitur *gratificatus est*, confer Rom. iv. 13, 14, 15,' Bull, *Harm. Ap.* II. 5. 5. Κεχαρ. *may* be translated intransitively, 'Abrahamo grata fecit Deus' (Schott, Olsh., Bretsch.); but as the use of χαρίζομαι with accus. obj. and dat. pers. is sufficiently common in the N. T., and as logical perspicuity requires that the subject of the first member of the conditional syllogism (Beng.) should be supplied in the second, it appears most correct to supply κληρονομ. as accus. objecti. The use of the perf. (duration of the χάρις) may be contrasted with that of the aor. (fact), Phil. ii. 9, ἐχαρίσατο αὐτῷ ὄνομα. The nature of the argument in this verse is noticed by Bull, *Harm. Ap.* l. c.

19. **τί οὖν ὁ νόμος**] '*What then is the law*,' i. e. 'what is the meaning, the object of the law?' Τί is not for διὰ τί (Schott, Brown, p. 148. n.), but is the idiomatic neuter expressive of the abstract nature, &c. of the subject; Bernhardy, *Synt.* VII. 4, p. 336, comp. Madvig, *Synt.* § 97, note. Meyer cites 1 Cor. iii. 5, τί οὖν ἐστιν Ἀπολλώς, but the MSS. evidence (CDEFGJ)(AB) is decisively in favour of τίς. This verse meets the objection that, according to St. Paul's reasoning, it would seem to follow that the law had no object; and affords the Apostle an opportunity of explaining its full significance and principal characteristic features: see below, ver. 19.

τῶν παραβάσεων χάριν] '*on account of*, or *because of*, *the transgressions*.' The meaning of this difficult clause cannot be completely settled by gramm. considerations. The article may refer either to the collective sins of the world previous to the law (Rom. v. 13, ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ), or to the sins committed subsequent to its enactment. The former certainly seems most natural. The term παραβάσεις seems used rather than ἁμαρτίαι, as sin is here considered, not absolutely, but relatively, as the violation of a fixed ordinance. The great difficulty lies in the meaning of χάριν. On the one hand it appears certain that χάριν does not always imply *in gratiam*, but is used, especially by later writers, to express all shades of meaning, from those of favour, furtherance, to those of mere causal relation. In fact, the meanings of χάριν range from *in gratiam* to *causâ* and *propter*, just as those of ἕνεκα range from *causâ* to *quod attinet ad*: see Bernh. *Synt.* v. 16, p. 233, Ellendt, *Lex. Soph.* s. v. χάριν; comp. exx. in Ast, *Lex. Plat.* and Palm u. Rost, *Lex.* s. v. On the other hand, it must be said that the negative meaning ('*peccatorum coercendorum gratiâ*'), adopted by Chrys. and the majority of ancient and modern expositors, is *extremely* doubtful, as no satisfactory exx. of such a meaning have been adduced, except from late or doubtful writers. In Clem.

χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγ-

Hom. XI. 16, τῶν παραπτωμάτων χάριν ἡ τιμωρία ἕπεται (cited by Hilgenf.), the use of χάριν was probably suggested by the supposed use in this passage: Soph. *Œd. Col.* 443 (see Herm.) is not to the point, nor 1 John iii. 12. We have then two possible translations, (*α*) *Transgressionum causâ*, i. e. ut transgressiones palam faceret, eoque modo homines cogeret ad agnitionem sui reatus, Calv.; Rom. iii. 20; and (*β*) *Transgressionum gratiâ;* to call forth transgressions, Rom. v. 20; vii. 3: see Usteri, *Lehrb.* I. 5, p. 63, and in answer, Neand. *Plant.* Vol. I. p. 435, note (Bohn). The force of the art. seems best maintained by (*α*), the strict use of χάριν, and, probably, the idea of παράβασις by (*β*). It is thus extremely difficult to come to a decision without introducing doctrinal and exegetical considerations. These may be summed up by observing, that although the latter interpretation is in *general* accordance with St. Paul's language in Rom. v. 20, yet still the particular form of expression, προσετέθη, i. e. *by God*, is so much more unqualified than νόμος παρεισῆλθεν ἵνα κ. τ. λ. (even *if* ἵνα be fully τελικόν), that we may well pause before we ascribe such a purpose so *immediately* to God in a comparatively undogmatical passage. It thus certainly does not appear so suitable to the context (an answer to an objection) as the former interpretation, which the experience of every heart must have felt and confirmed. The object of the law, then, was to make transgressions palpable, to awaken a conviction of sin in the heart (τὸ πεῖσαι εἰδέναι τὰ οἰκεῖα ἁμαρτήματα Chrys.), and make man feel his need of a Saviour. It was thus also necessarily temporary (ἄχρις οὗ κ. τ. λ.), for when the Seed *did* come, higher influences began to work within. A discussion of this passage and the general scope of the law will be found in Petav. *de Prædest.* X. 25. 1, Vol. I. p. 461; compare also Bull, *Exam. Cens.* XIX. 6. Among more recent writers the remarks of Baur, *Apost. Paul.* III. 5, p. 581 sq., though not fully persuasive, are forcible and perspicuous. All these writers adopt the negative meaning of χάριν.

προσετέθη] '*super*addita est lex,' Herm. Œcumenius gives the reason; ἵνα δείξῃ τὸν νόμον μὴ ὄντα πρωτότυπον ὥσπερ αἱ ἐπαγγελίαι εἰσίν.

ἔλθῃ] The use of the subj. is perfectly admissible, the past being represented as if it were present: see the copious list of exx. in Winer, *Gr.* § 42. 5, p. 333; comp. Bernh. *Synt.* X. 9, p. 401, Jelf, *Gr.* § 806. This use of subjunct. after præt. is very common in the N. T. (esp. with ἵνα); and though several of the instances may be explained on one of the two principles so admirably laid down by Klotz, *Devar.* Vol. II. p. 618—620, yet the tendency of the subj. to displace the opt. is everywhere one of the most marked characteristics of Hellenistic Greek. Meyer calls attention to the omission of ἄν as evincing the idea in St. Paul's mind of all absence of obstacles; Herm. *de Partic.* ἄν, II. 9, p. 110, Klotz, *Dev.* Vol. II. p. 568.

ᾧ ἐπήγγελται] '*to whom the promise was made:*' comp. ver. 16. ἐῤῥέθησαν—τῷ σπέρματι. It does not seem desirable to destroy the parallelism of these two clauses by translating ἐπήγγ., sc. ὁ Θεός, actively.

διαταγείς] '*ordained,*' not 'promulgated,' Usteri: see Hesiod, *Op.* 274, νόμον δίεταξε Κρονίων, where one Scholiast (Proclus) paraphrases it by the simple verb; Philo, *Op. Mund.* I. 1, διατεταγμένων ὑπὸ τῶν νομοθετῶν. The participle serves to add accessory de-

γελται, διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου.

tails and distinctions to προσετ.; comp. Col. ii. 15. As the participial clause must be differently translated according to the context (see exx. Winer, *Gr.* § 46. 12), the connection of διαταγεὶς will be slightly modified in translation by the view taken of the Apostle's object in adding these details: see below. The union of the part. with the finite verb is briefly, yet comprehensively, noticed by Bernhardy, *Synt.* x. 9, p. 383. δι' ἀγγέλων] '*through angels*:' not ὑπό, see Philo *l. c.*, but διά, scil. ἀγγέλων ὑπουργούντων, Theodoret. There appears no necessity for modifying the meaning of διά ('under the attestation of angels,' Peile, 'coram,' 2 Tim. ii. 2), as the simple meaning is quite satisfactory: see Joseph. *Antiq.* xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων, comp. LXX. Deut. xxxiii. 2. Cons. Winer, *Gr.* § 51. i, p. 454, note. Baur, *Apost. Paul.* p. 582, remarks that the presence of angels at the promulgation of the law is noticed, Acts vii. 53, to enhance it, but is here mentioned only as an outward mark and *distinction* between it and the Promise; 'Per angelos, in manu mediatoris, dupliciter mediate,' Beng. We must still bear in mind that this also indirectly shows the superiority of the promise; a superiority made still more palpable in the Ep. to the Hebrews, where, as Maurice (*Unity*, p. 502) has remarked, the new dispensation is contrasted in this very respect with the old,—the old as a dispensation by angels, but the new as a dispensation of a Son. ἐν χειρὶ μεσίτου] '*in the hand of a mediator*,' another distinction: not '*but* it was in the hand,' &c., Maurice,—an interpolated opposition which wholly mars the connection. The instrumental meaning of ἐν, 'by the hands of,' is adopted by Meyer and Hilgenf. on the ground that Moses received the law from God, and gave it to the people; comp. Baur, *Apost. Paul.* p. 583. This is one out of several instances in the otherwise able commentaries of Meyer where an avoidance of Hebraisms appears carried too far. The use of the sing., and the obvious meaning of the words in Acts vii. 35, make it difficult to believe that ἐν χειρὶ is not simply equivalent to בְּיַד, scil. 'ministerio (mediatoris);' τῇ τούτου θέσει Μωυσέως διακονούντος, Theodoret: see 2 Chron. xxxiii. 8, Josh. xiv. 2, Ecclus. xi. 1. That Moses is here referred to (Deut. v. 5), seems now so generally admitted, that we may almost wonder how so many of the early expositors (Basil and Theodoret are exceptions) could have coincided in Origen's (Vol. v. p. 273, ed. Lomm.) perplexing view, that the μεσίτης here mentioned was Christ. Great difference of opinion exists as to St. Paul's object in recounting these details. If it was to prove the *lowliness* of the law, such a recital would in several parts rather seem to convey the contrary. If it was to show the *glorious nature* (Mey., who accordingly translates διατ. '*so dass* es angeordnet worden ist'), such an object would appear seriously at variance with the context. The more natural view is, that it was to mark the fundamental *differences* between the law and the Gospel, and *thence*, as a natural result of the contrast, the transitory and provisional nature of the former. The law was an institution (1), τῶν παραβάσεων χάριν, restricted and conditioned; (2) ἄχρις οὗ κ. τ. λ., temporary and provisional; (3) διαταγεὶς κ. τ. λ., mediately (but not immediately) given by God; (4)

20 ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστίν.

ἐν χειρὶ μεσ., mediately (but not immediately) received from God: see Olsh. and Windischm. *in loc.*

20. **ὁ δὲ μεσίτης**] '*every mediator*,' the generic idea of a mediator, Winer, *Gr.* § 17. 1, p. 116, Herm. *Iph. Aul.* pref. p. 15; not 'this mediator, the mediator just mentioned,' as Brown, p. 158, n. The difficulties in the interpretation of this verse are so great, that some commentators (comp. Rück.) have candidly avowed their inability to trace the connexion between it and the preceding and succeeding verses; while others, as Michaelis, and Lücke, *Stud. u. Krit.* for 1828, p. 83 sq. have endeavoured to prove it a gloss, a supposition a priori improbable, as there is no variation found either in the words or their order. Out of the mass of interpretations, now amounting to nearly 300, those of Schleiermacher, Winer, and Meyer best deserve attention. A brief notice of these will serve to illustrate the precise nature of the difficulties. In the first part of the verse all are agreed, 'Now (δὲ metabatic) every mediator involves the idea of more than one:' in the concluding clause they thus differ. (1) Schleierm., adopted by Usteri, *Lehrb.* II. 1. 2, p. 179; 'But God is one'—in reference to His promises, free, unfettered by conditions. (2) Winer; 'But God is one'—one part *only;* the people of Israel must be the other part. Hence they are bound to the law. (3) Meyer; 'But God (on the contrary) is one'—and one only (ein Einziger); there is then a fundamental difference in the *number* of parties concerned in the law and the promise. Schl. and Win. thus connect ver. 20 with ver. 19 as an epexegesis; Mey. joins it with ver. 21, making it St. Paul's own statement of a difficulty that might arise in a reader's mind. Meyer's interpretation has this advantage over Schleiermacher's, that it preserves the *numerical* idea which plainly belongs to εἷς; and this over Winer's, that ὁ Θεός, which is clearly the subject, is not turned into the predicate. But in the undue stress it places on the clearly unemphatic εἷς, as well as the doubtfulness of the logic (for God, though an 'ein Einziger,' used a mediator in the law), it is far from satisfactory. Perhaps the following explanation is less open to objections. The context is a brief but perspicuous statement of the four distinctive features of the law (see above) with tacit reference to the ἐπαγγελία. Three of these are passed over; the last, as the most important, is noticed: 'the law was *with*, the promise was *without* a mediator.' Verse 20 thus appears a syllogism of which the conclusion is omitted: '*Now every mediator appertains not to one* (but two). *But* (in the promise) *God is one* (not two). (Therefore in the promise a mediator appertains not to God). *Is then the law* (a dispensation which, besides other distinctions, involved a mediator) *opposed to the promises which rested* (alone) *on God* (and involved no mediator)? *No, verily.* The only difficulty is in the prop. minor. *How* was God one, not two? Because He is one by Himself, and Abraham is one by himself, says Baur, *Apost. Paul.* p. 583. But this is manifestly insufficient; for the same might be said in reference to the law, — God was one, the children of Israel one, and yet a mediator was used. We seem then fully justified in looking for a deeper and more theological meaning. God was one, because He was both giver

21 ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη· 22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα

and receiver united: giver as the Father; receiver as the Son, the σπέρμα ᾧ ἐπήγγελται. Thus everything becomes forcible, logical, and, as the very brevity would lead us to expect, theologically significant and profound. See Windisch. *in loc.*, to whom the credit of this latter interpretation seems due; so also Dr. Scott, in *Theol. Critic*, No. 4. The reader who desires to examine some of the other interpretations may consult, for the earlier, Bonitz, *Plur. de Gal.* iii. 10, *Sentent. Examinatæ*. Lips. 1800; for the later, Winer's Excursus, and Meyer *in loc.*

21. **τοῦ Θεοῦ** is not without emphasis; 'the promises which rest immediately on God, and were attested by no mediator.' The plural *al ἐπαγγελ.* is used, as in ver. 16, to denote the various ways of fulfilment which the promise contemplated.

νόμος ὁ δυνάμενος] '*a law* (*as the principle*) *which could have*,' &c. This is one out of many instances, both in the N. T. and elsewhere, in which, to give prominence to the defining clause, the anarthrous noun is followed and defined by the article attached to a participle, e. g. Rom. ii. 14, ἔθνη τὰ μὴ νόμον ἔχοντα: see further exx. in Winer, *Gr.* § 19. 4, p. 159, Ellendt, *Lex. Soph.* s. v. ὁ, p. 241.

ζωοποιῆσαι] '*to give life* (*and blessedness*);' '*vivificare*, sive vitam dare, idem est quod dare κληρονομίαν, hæreditatem vitæ cælestis atque æternæ,' Bull, *Ex. Cens.* XIX. 6: see 2 Cor. iii. 6, and comp. Ust. *Lehrb.* I. 4. § B, p. 61. So also, in ver. 12, ζήσεται (= ζωὴν αἰώνιον ἕξει, Olsh. *in Rom.* i. 17) similarly involves the ideas of life and blessedness. **ὄντως κ. τ. λ.**] '*verily*,' &c.; 'apprime notanda est emphasis egregia in adverbio ὄντως, *vere*,' Bull, *Ex. Cens.* XIX. 6. It has been asked, whether St. Paul is here reasoning from the effect (ζωοπ.) to the cause (δικαιοσ.); or, vice versâ, from the cause (ζωοπ., assumed to mean a new moral life) to the effect (δικαιοσ.): compare Neander, *Plant.* Vol. I. p. 418 (Bohn). Certainly the former: δικαιοσ. is really, as Ust. properly observes, the middle member between νόμος and ζωή, without which the law could not have given life. St. Paul, however, thus states his argument: 'Lex vitam dare non potest, proinde neque veram justificationem,' Bull, *Ex. Cens.* l. c.

ἐκ νόμου] '*would have resulted from the law*:' see notes, ver. 22. Dr. Peile translates 'would have been suspended on law;' this meaning, however, generally arises from the associated verb, δεῖν, ἀρτᾶσθαι, &c., and does not appear to be very common out of Herodot.; Bernhardy *Synt.* v. 13, p. 227. We might perhaps adduce 1 Cor. xii. 15, οὐκ εἰμὶ ἐκ τοῦ σώματος, but, even there, *origination from* seems the fundamental idea: 'I do not originate from, i. e. do not belong to the body.'

22. **ἀλλά**] '*But on the contrary*;' not δέ, as there is a marked opposition between the clauses: see Klotz, *Devar.* Vol. II. p. 2, 3. In Latin, this distinction can be maintained by *sed*, and *autem* or *vero*, Hand, *Tursell.* Vol. I. p. 555, Klotz, Vol. I. p. 361.

συνέκλεισεν] '*shut up*;' 'concludi sub peccato, is dicitur, qui peccati reatu adhuc obstrictus tenetur,' Bull, *Ex. Cens.* XIX. 6. The declaratory sense which commentators (Bloomf., Baur, *Paulus*, p. 581) assign to συγκλ. lies not in the verb (see Rom. xi. 32, where

ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. 23 πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν

the act is ascribed to God), but in the context. The prep. σὺν has been pressed by some interpreters as implying the similarity of situation of all. It appears rather, as Meyer observes, to simply convey the idea of 'contraction,' &c. (comp. συμπιέζειν, συμπνίγειν): see Fritz. *Rom.* xi. 32, Vol. II. 545, where the use of συγκ. is illustrated, and exx. in Palm u. Rost, *Lex.* s. v. Vol. II. p. 1395, where instances are cited of its being used in reference to a single person.

τὰ πάντα] '*all.*' The neuter must not be pressed (non modo *omnes* sed *omnia*, Beng.), as if it were specially chosen to include not only men, but all their actions, &c., and (Windischm.) creation generally. This is neither required by the context, nor justified by St. Paul's usus loquendi: see Rom. xi. 32, where, in a passage exactly similar, the masc. is used. The difference between τοὺς πάντας and τὰ πάντα is, probably, here no greater than between 'all men' and 'all mankind' (see Ust.). The use of the neut. is both natural and suitable, when the object is to express a sentiment in most general terms, Winer, *Gr.* § 27. 4, p. 204; Seidler on Eur. *Troad.* 426.

ἐπαγγελία] sc. ἡ κληρονομία, abst. for concrete, Heb. x. 36, xi. 39: comp. Test. XII. Patr. p. 725, ὁ Θεὸς εἰσάξει ὑμᾶς εἰς τὴν ἐπαγγελίαν (cited by Bretsch. *Lex.* s. v.), where this concrete notion is taken in its widest extent, as = ἡ γῆ τῆς ἐπαγγελίας; so κληρονομία, 2 Macc. ii. 4.

ἐκ πίστεως Ἰ. Χ.] '*by faith in Jesus Christ:*' ἐκ πίστ. is in antithesis to ἐκ νόμου, ver. 21, and must be joined immediately with ἐπαγγελ., not (Rückert, Conybeare and Howson) with δοθῇ. ἐκ in both cases seems to imply *result from*, or *consequence of;* 'the promise which results from faith,' &c.: see notes, ch. ii. 16. The meanings of ἐκ (ethical) are certainly very varied. The genitive Ἰησ. Χρ. must be taken in its most comprehensive sense; not only 'faith on Christ' (gen. *objecti*), but 'faith as given by Him' (gen. *subjecti*). In the N. T. especially, the connexion of the nom. and gen. must frequently be explained solely from exegetical considerations: Winer, *Gr.* § 30. 1. obs. p. 213.

τοῖς πιστεύουσιν] Dr. Peile's translation, 'to such as should believe' (comp. Grot. 'qui in J. C. erant crediturí') can hardly be admitted. The apparent tautology is usually explained as studiedly emphatic. It appears, however, as Meyer observes, especially directed against the Galatians, who, while they might generally admit that the ἐπαγγελία would be given τοῖς πιστεύουσιν, were not so ready to admit that the ἐπαγγελία was simply and solely ἐκ πίστ. I. X., without any admixture of the works of the law: hence the limitation.

23. **πρὸ τοῦ δὲ κ. τ. λ.**] Δὲ is not here fully adversative, but continues the subject of the relation in which the law stood to faith, by explaining the state before faith: the very explanation, however, introduces a contrast. Rückert is not accurate in stating that the more correct collocation would be πρὸ δὲ τοῦ ἐλθ.; as δὲ frequently occupies the third place after a prep. and its case: see Hartung, *Partik.* δέ, 1. 6, Vol. I. p. 190. The common-sense principle is, that δὲ does not necessarily occupy the second place, but the first possible place which the

πίστιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν

internal connexion of the sentence will admit of: Klotz, *Devar.* Vol. II. p. 378. **ὑπὸ νόμον ἐφρουρούμεθα κ. τ. λ.**] '*we were kept in ward shut up under the law.*' As εἰς (see below) appears to have a distinct ethical meaning, συγκ. must not be joined with εἰς πίστιν (see Elsn. *Obs.*, and Borger *in loc.*), but, in a construction similar to that of the preceding verse, with ὑπὸ νόμον: the law, in fact, is here (as ἁμαρτία in ver. 22) represented as a kind of gaoler into whose custody we were delivered: see Köster, in *Stud. u. Krit.* 1854, Part II. p. 316. φρουρεῖσθαι is thus not merely 'asservari' (Winer, Schott), much less 'obstringi ad obedientiam' (Bretsch.); but, as the definite expression συγκεκλ. distinctly requires, '*custodiri*,' ὥσπερ ἐν τειχίῳ τινὶ κατέχεσθαι, Chrys.: comp. Wisdom xvii. 15, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς. Συγκεκλ. (perf. pass. part.) correctly expresses the permanent, completed state of the captivity; a meaning lost by the reading συγκλειόμενοι, which is adopted by Lachm., Scholz, but rightly rejected by Tisch., Mey., De W.: see the authorities in Tisch. *in loc.* **εἰς**] '*for*,' object, design, Matth. iii. 11: see Fritz. *in loc.*; not 'usque ad' (as Rück., Bretsch., Ust., and others), which appears superfluous after the exact temporal definition contained in πρὸ τοῦ δὲ ἐλθεῖν. The passages usually cited by lexicographers of the N. T., in which εἰς is said to have a temporal meaning (a relation so much more commonly expressed by ἕως or μέχρι) require a careful revision: see Winer, *Gr.* § 53. a, p. 472, note. Bengel joins συγκλ. with εἰς, 'conclusi, adeoque adacti ad,' a construction certainly *admissible* (see exx. in Schweigh. *Lex. Polyb.* s. v. συγκλ.), but open to this exegetical objection (Mey.), that faith was not yet represented as existing. **μέλλουσαν πίστ. ἀποκ.**] The unusual order seems intended to give prominence to μέλλουσαν, and to present more forcibly the contrast between former captivity and subsequent freedom. Compare Rom. viii. 18, πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι, where the future glories are set in strong contrast to present calamities: see Fritz. *in loc.* Vol. II. p. 148.

24. **ὥστε**] '*So then:*' see notes, ch. ii. 16. **παιδαγωγός**] The correct meaning of this word is too well known to need much comment: 'Pædagogus proprie notat eum qui puerum manu prehensum ad magistrum ducit.' Schoettg. *in loc.*, Vol. I. p. 741. The same author observes that the word was adopted by Rabbinical writers, but with some additional notions of care and guardianship: even among the Greek and Latin writers the idea of guardianship and even of *strictness* and *severity* (see esp. exx. in Elsner, *Obs.* Vol. II. p. 186), is distinctly prominent. According to Clem. Alex. *Pædag.* I. 1, p. 98, the παιδαγ. was essentially πρακτικός, οὐ μεθοδικός. There is some little difficulty in finding a suitable translation: 'boy's conductor' (Peile) is too bald, and even insufficient; 'schoolmaster' introduces an idea not in the original: 'pedagogue' (Rheims Test.) is open to the same objection, though in a less degree from having become partially obsolete. South speaks of the '*pedagogy* of Moses' rod.' 'Tutor,' though not an unsuitable translation, here tends to obscure the idea of *custodia* ('custos incorruptissimus,' Hor. *Sat.* I. 6. 81), which seems the prevailing one of the passage. We therefore fall back on 'pedagogue' as the least objectionable. This pedagogic function

γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

By faith in Christ we have become freed from the pedagogy of the law, and are thus all children of God, Abraham's seed, and heirs of the promise.

25 Ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. 26 πάντες γὰρ υἱοὶ Θεοῦ ἐστὲ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

of the law was displayed *positively* in warnings and threatenings: *negatively* (the prevailing idea h.l. Ust. *Lehrb.* I. 5, p. 66) in awakening the conscience, and bringing a conviction of sin. The patristic comments will be found in Suicer, s.v. *νόμος*, Vol. II. p. 921; see also Petav. *de Prædest.* X. 26. 1 sq. Vol. I. p. 464.

εἰς Χριστόν] '*for Christ;*' not either temporal (*ἄχρις οὗ ἔλθῃ* Χρ., see ver. 23), or local, 'to Christ' as a *διδάσκαλος* (*πρὸς τὸν* Χρ. *ἀπῆγε*, Theophyl.), as Christ would thus be represented under two offices, Teacher and (*ἵνα ἐκ πίστ. δικ.*) Atoner, in the same verse. If any trace of a local meaning be retained in translation, e.g. 'unto,' Auth. Ver., it must be understood of an *ethical* arrival (comp. 2 Cor. X. 14), as *εἰς* with persons is not simply equivalent to *πρός*: see Winer, *Gr.* § 53 a, p. 472.

25. **ἐλθούσης δέ**] The connexion is so close throughout this latter portion of the chapter, that it is difficult to subdivide it into paragraphs. The subject here seems slightly to change to a consideration of the present freedom after the past pedagogy. Meyer, Conyb. and Hows., and others place a paragraph after ver. 22. It seems more natural here, as ver. 23, 24 carry out the idea expressed in *συνέκλεισεν*, ver. 22. **παιδαγωγόν**] Without the article: = '*under tutelage, unter Pædagogengewalt,*' Meyer.

26. **γὰρ** has been commonly considered equivalent to *δέ*: comp. 2 Pet. I. 9, but see Winer's remarks, *Gr.* § 57. *γάρ*, d. p. 533. By others it is referred to a suppressed thought. Neither interpretation seems correct: *γὰρ* proves, *à contrario*, the truth of the foregoing words; they were now not *παῖδες*, but **υἱοί**, '*filii* emancipati, remoto custode.' Beng. **ἐν Χριστῷ Ἰησοῦ**] Many commentators (Ust., Windischm. al.) join these words with *υἱοὶ Θ. ἐστέ*, on the ground that *ἐν* Χρ. Ἰησ. would be a superfluous addition to *πίστις*, and that ver. 27 contains the amplification of the expression. But independently of the awkwardness of adding a second modal clause to *υἱοὶ ἐστε*, the recurrence of the formula *πίστις ἐν* Χρ. Ἰησ. Eph. I. 15, Col. I. 14, its grammatical accuracy, (Winer, *Gr.* § 19. 2, p. 155, Fritz. *Rom.* iii. 25, Vol. I. p. 195,) and the peculiar force of *ἐν* with *πίστις* and *πιστεύω* (see Tholuck, *Beiträge*, p. 94) seem fully to justify an adherence to the authorized version. If the article had been inserted, we should then have two ideas conveyed, the latter of which would be explanatory of the former: 'per fidem, *eamque* in Chr. Jes. collocatam,' Fritz. *l. c.*

27. **γάρ**] The force of the particle is best explained by the Greek commentators, who refer it to *υἱοὶ Θεοῦ*, and base the argument on the fact that Christ was the Son of God: *ἐνεδύσασθε τὸν* Χρ. *τὸν ἀληθῶς υἱὸν τοῦ Θεοῦ, ἐκεῖνον δὲ ἐνδεδυμένοι εἰκότως υἱοὶ Θεοῦ χρηματίζετε*, Theodoret. **εἰς Χριστόν**] '*into Christ,*' 'ut Christo addicti essetis,' Schott. The meaning of *βαπτίζειν τινὰ εἴς τινα* (*εἴς τι*) and the similar expression, *βαπτ. εἰς τὰ*

28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος,

ὀνομά τινος is discussed by Fritz. *Rom.* vi. 3, Vol. I. p. 360, at considerable length. His principle is right to endeavour to give an uniform meaning to the prep. (though this he has certainly overstrained, e.g. Matth. iii. 11), and he has done some service in demolishing the coarse and objective explanation of Bindseil (*Stud. u. Krit.*, 1832, Part II.), but this meaning, in the present words, we cannot possibly admit to be merely ethical direction: e. g. 'aliquem aquæ ita immergere *ut ejus cogitationes in aliquem* dirigas.' Meyer's expl., 'in Beziehung auf,' is equally unsatisfactory. The meaning of εἰς with βαπτίζω appears twofold; (*a*) '*unto*,' object, purpose: Matth. iii. 11, Acts ii. 38, see Winer, *Gr.* § 53, p. 473, Bernhardy, *Synt.* v. 11. b. 3, p. 220. (*b*) '*into*,' union and communion with: the context always showing whether it be of the most complete and most mystical nature, as here and Rom. vi. 3, comp. 1 Cor. xii. 13; or, as in 1 Cor. x. 3, necessarily less comprehensive and significant. We may, in conclusion, observe that the expression βαπτ. εἰς τὸ ὄνομα, Matth. xxviii. 19, Acts viii. 16, xix. 5, &c., is not identical in meaning with βαπτ. ἐν τῷ ὀνόμ. (Tholuck, *Beiträge*, No. 8, p. 49 sq.), but ever implies a spiritual and mystical union with Him in whose name the sacrament was administered: see esp. Stier, *Reden Jesu*, Vol. VI. p. 899. The different combinations in which βαπτίζω is used still need a thorough investigation: the patristic comments will be found in Suicer, *Thes.* Vol. I. p. 624 sq., but are not sufficiently exact. **Χριστὸν ἐνεδύσασθε**] There appears here no allusion to Heathen [toga virilis], Jewish (at High Priest's inauguration, Deyling, *Obs.*, Vol. III. p. 406 sq., No 42; or in cabbalistic sense, comp. Schoettg. *on Rom.* xiii. 14, Vol. I. p. 571), or, though very plausible, Christian customs (at baptism, Bingham, *Antiq.* Book xii. 4, 1. sq.). From the instances Wetst. has collected on Rom. xiii. 14, it would appear that ἐνδύεσθαί τινα is a strong expression, denoting complete assumption of the nature, &c., of another; e.g. Dionysius Halicar. *A. R.* XI. 15. 5, τὸν Ταρκύνιον ἐκεῖνον ἐνδυόμενοι, Tac. *Ann.* XVI. 28, etc. Thus ἐνδ. Χριστὸν implies a union with Christ of so true and so complete a nature, that we are brought εἰς μίαν συγγένειαν καὶ μίαν ἰδέαν (Chrys.) with Him; and, as it is beautifully paraphrased by Calv., 'coram Deo nomen ac personam Christi geramus, atque in Ipso magis quam nobismet ipsis censeamur.' Comp. Bp. Barlow, cited by Waterl. Vol. IV. p. 604, and see Suicer, s.v. ἐνδ. Vol. I. p. 1112. Fritz. *Rom. l.c.* Vol. III. p. 143, has investigated the expression, but his explanation 'Christi dignitatem et jura accipere,' is both incomplete and destitute of all vitality. The perversion of this text by heretics is alluded to by Forbes. *Instruct.* X. III. 32 sq. p. 488.

28. ἔνι is *not* for ἔνεστι, but according to Buttm. (see Winer, *Gr.* § 14. 2, obs. p. 91), the lengthened form of the adverbialized prep. to which the requisite person of the auxiliary verb must be supplied. This explanation has in its favour the similar use of πάρα, which can scarcely be called a contraction for πάρεστι; but against it those exx. where ἐν and ἔνι are used in the same sentence, Plat. *Phæd.* 77 E, ἴσως ἔνι καὶ ἐν ὑμῖν, *Theæt.* 186 D, and, according to best reading, 1 Cor. vi. 5. In such cases, however, ἔνι would seem to mean little more than ἐστί (a gloss which Bretschn. cites from Phavorinus (?)), the prepositional force

οὐκ ἔνι ἄρσεν καὶ θῆλυ πάντες γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

As every heir is under tutelage, so before Christ came we all were under bondage, but now have become free sons and inheritors.

IV. Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου

being wholly lost: comp. Col. iii. 11. In either case the explanation of the present passage remains the same: 'all former religious distinctions of race, class, and sex, are done away with in those who have put on Christ.' Deyling illustrates this by reference to the various personal, &c., distinctions among the Jews; *Obs. Sacr.* Vol. I. p. 312 sq. No. 64. Elsner, *in loc.* notices also the customary exclusion of slaves from certain Heathen rites and temples, Vol. II. p. 187.

ἄρσεν καὶ θῆλυ] While the alterable political and social distinctions are contrasted by *οὐδέ*, the unalterable human one of sex is expressed by *καί*; Mark x. 6, *ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς*, comp. 1 Tim. ii. 13. This latter distinction is of course noticed not in its mere physical, but its ethical aspect,—the subordination of the wife to the husband (Olsh.). This, though an unchangeable law of our species considered with *κατὰ σάρκα*, Eph. v. 22, &c., is lost sight of in this *ἐγγυτέρα πρὸς τὸν Χριστὸν ἕνωσις.* (Chrys.) **εἷς ἐστέ**] '*one*,' i.e., one person; *τὸ εἷς ἀντὶ τοῦ ἓν σῶμα*, Theodoret: comp. Lucian, *Toxar.* 46 (cited by Wetst.) *εἷς ἄνθρωπος ὄντες οὕτω βιοῦμεν.*

29. **δέ**] The argument is resumed after the short digression of ver. 28. 'As ye have put on Christ ye must be what He is (ver. 16), the seed of Abraham,' &c. The particle, therefore, retains its meaning, and usual adversative force; this must not be diluted by 'and,' Auth. Ver., 'and so,' Peile; both of which translations tend to obscure the argument.

τοῦ Ἀβραάμ is put emphatically forward in the clause, to give force and perspicuity to the conclusion. The declaration of ver. 7 is now at length substantiated by twenty-two verses of the deepest, most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings.

CHAPTER IV. 1. **λέγω δέ**] '*dico autem*,' Rom. xv. 8: comp. ch. iii. 17, *τοῦτο δὲ λέγω*; 1 Cor. i. 12, *λέγω δὲ τοῦτο*; 1 Cor. vii. 29., *τοῦτο δέ φημι.* These expressions usually introduce a more detailed explanation of a former statement. **ὁ κληρονόμος**] '*the heir*,' i.e. '*every heir*:' compare *ὁ μεσίτης*, ch. iii. 20, Winer, *Gr.* § 17. 1. c, p. 116. There are some exegetical difficulties in this and the following verse, arising from the fact that while the nature of the comparison (see Brown), as well as the words *ἄχρι τῆς προθεσμίας τοῦ πατρός*, would seem to imply that the father was alive; the expression *κύριος πάντων ὤν*, and the term *ἐπίτροπος* (but see below) might be thought to imply that he was dead. The latter view is taken by Theodoret and the majority of ancient (silet Chrys.), with several modern commentators; the former is ably advocated by Neubour, *Bibl. Brem. Class.* Vol. V. p. 40 (cited by Wolf), and also many recent expositors. Grotius endeavours to escape the difficulty by representing the father absent on travel: compare

λου, κύριος πάντων ὤν, [2] ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ

Ælian, *Var. Hist.* III. 26, cited below in note ver. 2. Windischm. urges that until the living connection between God and men was established by the Mediator, there was a separation as great as between the son and a dead father. This is plausible; but, without entering more at length into the question, it must be said that the *vis comparationis* does certainly seem so strong, that it must require far more weighty arguments than have yet been adduced, to make us believe St. Paul regarded the father of the heir as not alive. **νήπιος**] '*an infant, a minor*;' ἄνηβος)(ἔφηβος the technical term for one who had attained his majority: see Smith, *Dict. Antiq.* s. v. ἔφηβ., and reff. in Palm u. Rost, *Lex.* s. v. **οὐδὲν διαφ. δούλου**] The very apposite quotation from Dio Chrys. XV. p. 240, adduced by Wetst. *in loc.*, is too long for citation, but is worth referring to. **κύριος πάντων ὤν**] There is unquestionably *some* difficulty in these words, if the father be supposed living, as they must be understood prospectively. Grotius adduces the designation '*Herus* minor,' so often used of the heir in Lat. comedy.

2. **ἐπιτρόπους**] '*overlookers, guardians.*' It must be admitted that the latter is the usual meaning of the word in relation to children: comp. Isæus, *Hær. Cleonym.* § 10, p. 4 (ed. Schom.), τὸν ἔχθιστον τῶν οἰκείων ἐπίτροπον καταλιπεῖν; ib. *Hær. Dicæog.* § 10; Plut. *Lycurg.* c. 3, τοὺς τῶν ὀρφανῶν βασιλέων ἐπιτρόπους. It also appears to have been adopted in Hebrew in a similar sense, Schoettg. *Hor. Hebr. in loc.*, Selden *de Success.* ch. 9, Vol. II. p. 25. Still there is nothing incorrect in giving ἐπίτρ. its wider meaning of *overlooker, one entrusted with the charge of anything:* Aristoph. *Eccl.* 212, ἐπιτρόποις καὶ ταμίαισι, Xenoph. *Œcon.* XII. 2, ὁ ἐν τοῖς ἀγροῖς ἐπίτροπος (villicus); and esp. Ælian, *Var. Hist.* III. 26, ἐπίτρ. καὶ τοῦ παιδός, καὶ τῶν χρημάτων, where the context distinctly shows that the father was alive (though absent): this charge, the addition of the word *οἰκονόμος* (*arcarius, dispensator*, Neubour: see Plutarch, *de Educ.* VII., δούλων ... τοὺς δὲ οἰκονόμους, τοὺς δὲ δανειστάς.) would here naturally limit to the child's general management and education. Ἐπίτρ. and *οἰκον.* will then be the slaves who, respectively, superintended the education and provided for the support of the young *Herus*. Thus considered, the translation, 'tutors' (Auth. Ver.), may be retained. **τῆς προθεσμίας**] '*the time appointed.*' Ἡ προθεσμία (sc. ὥρα, or ἡμέρα, used, however, as a pure substantive) is properly the term limited for bringing actions or prosecutions, the time fixed by the statute of limitations, 'Tag der Verjährung;' see Smith, *Dict. of Antiq.* s. v. and the exx. and reff. in Palm u. Rost, *Lex.* s. v.;—thence, any *pre-appointed time* or *day:* see the numerous exx. in Wetst. *in loc.*, Kypke, II. 279, Krebs. *Obs.* p. 322. In eccles. writers, προθεσμ. is sometimes used for the time assigned for repentance before excommunication, &c. Bingham, *Antiq.* XVI. 2. 7. The age of puberty with the Jews was, for males, thirteen years and a day; for females, twelve years and a day: Selden, *de Success.* ch. 9. Vol. II. p. 25. As the period was thus fixed by Hebrew as well as Greek and Roman law, the dependence of the ἡ προθεσμία *on the father*, must be explained,—either by the very reasonable assumption that St. Paul is here speaking theologically rather than juridi-

οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν

cally,—or by the supposition that St. Paul was here referring, with technical exactness, to an extended parental authority which the Galatians appear to have possessed; see Göttl. *Gesch. d. Rom. Staatsverf.* p. 109, 517 (cited by B. Crus.), and comp. Cæsar, *B. G.* VI. 19.

3. ἡμεῖς] Jews (Chrys., Theod.); Gentiles (Aug.); both *equally* (Win., Mey., and appy. Maurice). The explanation of Olsh. and Rück. seems by far the most satisfactory; Jews, primarily and principally, as the nature of the *preceding* argument seems distinctly to require; but also, secondarily, Gentiles, in accordance with the nature of the *succeeding* argument.

τὰ στοιχεῖα τοῦ κόσμου] '*the rudiments of the world.*' It is very difficult to decide on the exact meaning of these words. Taken separately, στοιχεῖον is used in the N. T., both in a physical (2 Pet. iii. 10, 12) and an ethical sense (Heb. v. 12). Κόσμος, again, has practically, at least three meanings; physical (Matth. xxv. 34), collective (mankind, Joh. iii. 16), and ethical (1 Cor. ii. 12). From the combination of both words, a great variety of interpretations have arisen, all, however, separable into two general classes, (1) Physical; *elementa mundi*, either, (*a*) festivals of Judaism, Chrysost.; (*b*) Zabianism, August.; or (*c*) abstractedly, religion in sensible forms, Neand. (2) Ethical; *rudimenta mundi*, first principles of religious knowledge among men, whether (*a*) Jews, De W.; or (*b*) Jews and heathens, Meyer.

Grammatical considerations seem in favour of (1); for στοιχεῖα, in the sense *rudimenta*, would appear to require, as in Heb. v. 12, a *gen. objecti*, and not as here a *gen. subjecti* (see Neander, *Plant.* Vol. I. p. 465, Bohn): still κόσμου need not be considered a pure *gen. subj.*, the connection between the nom. and gen. being often somewhat lax; see Winer, *Gr.* § 30. 2, p. 214 sq. Exegetical considerations must be also extended to ver. 9, and Col. ii. 8, 20, where the same words occur. These we can here only briefly notice. The parallelism with παράδοσις τῶν ἀνθρώπων, Col. ii. 8, seems so distinct, and so palpably in favour of (2), as to outweigh the argument drawn by Schneckenb. from the supposed physical use of κόσμος in ver. 20. This general meaning seems, from the use of the word φιλοσοφία, to refer (in that passage) more particularly to *heathen* rudiments; again, Col. ii. 16 and ch. iv. 10 seem especially to point to *Jewish* rudiments. All these conflicting views being considered, we seem here justified in deciding in favour of (2), *generally;* assigning, however, to the words (as both ἡμεῖς and the nature of the argument require) a primary, but by no means exclusive, reference to the Jews. See Baur, *Paulus*, p. 594 sq., where the expression is fully, and, on the whole, satisfactorily discussed. Baur's objections to Neander's interpretation (which at first sight appears very plausible) seem fairly valid and convincing. The physical meaning has been defended with great ability by Schneckenb. in *Theol. Jahrb.* 1848, p. 444 sq. and Hilgenf. *Galat.* p. 68 sq. The application to the ceremonial law will be found, Petav. *de Prædest.* X. 23. 12, Vol. I. p. 456.

δεδουλωμένοι] '*in a state of a slavery;*' observe the force of perf. pass. part.; see Winer, *Gr.* § 46. 7, p. 407.

δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ,

4. **τὸ πλήρωμα τοῦ χρόνου**] '*the fulness of the time*,' i. e. the moment which makes the time complete; see Stier, *Ephes.* Vol. I. p. 203. These words have been the subject of considerable discussion. Taken in its most general view πλήρωμα has two meanings; (1) Active; τὸ πληρῆ ποιεῖν, *implendi actio*, not *id quod implet*, as Fritz. *on Rom.* XI. 12, has satisfactorily proved against Storr, *Opusc.* I. p. 144. (2) Passive; viz. (a) *id quod impletum est* (rarely used); (b) *id quo res impletur*, 1 Cor. x. 26, Mark viii. 20. Hence τὸ πλήρωμα τοῦ χρ. will seem to be '*id quo temporis spatium impletur*, sc. *expletur*:' Herod. III. 22, ὀγδώκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον; comp. Olshausen's illustration of a temporal space, filled up as it were by the flowing in of time. Fritz. prefers regarding πλήρωμα as the abstract notion of the concrete idea πλήρης, 'temporis plenitas' i. q. 'plenum tempus;' see esp. his valuable note, *Rom. l. c.* Vol. II. p. 469 sq.: from this note and that of Stier, *Ephes.* Vol. I. p. 199 sq., a complete history of the scriptural uses of πληρόω and πλήρωμα can easily be derived. The dogmatical meaning is briefly noticed by Ust. *Lehrb.* II. 1, p. 83. **ἐξαπέστειλεν**] '*sent forth*,' '*emisit, ex* cœlo *a* sese,' Beng. On the doctrinal questions connected with this word, see Petav. *Trin.* VIII. 1. 10. **ἐκ γυναικός**] No stress is to be laid on this prep. as in Basil. *de Sp. Sancto*, v. 12, τὸ δὲ ἐκ ἔμελλε... παραδηλοῦν τὴν κοινωνίαν τῆς φύσεως τοῦ τικτομένου πρὸς τὴν γεννήσασαν; comp. Theophyl. and Œcum. Ἐκ is the natural and proper prep. with reference to birth, Matth. i. 16, John iii. 6; see Palm u. Rost, *Lex.* s. v. III. 2, Vol. I. p. 818, Winer, *Gr.* § 51, p. 439. The clause γεν. ἐκ γυν. appears added to attest the pure manhood of Christ; comp. Ust. *Lehrb.* II. 2. 4, p. 311 sq.

γενόμενον ὑπὸ νόμον] '*born under the law*,' 'natum inter Judæos legi Mos. obnoxios,' Schott. The meaning preferred by Scholef. *Append. to Hints*, p. 25, 'made subject to the law' (comp. Ust., Rück.), involves a change of meaning in γενόμενον, which does not appear necessary or natural. The ordinary interpr. is perfectly satisfactory; not only was Christ truly man (γεν. ἐκ γυν.), but also a true member of the Jewish nation (γεν. ὑπὸ νόμ.), and so destined to fulfil the law as all other Israelites; see Olsh. *in loc.*

5. **ἐξαγοράσῃ**] See notes on ch. iii. 13. **ἵνα**] The two clauses which indicate the divine intention depend upon ἐξαπέστειλεν, conditioned, however, by the two participial clauses; the first ἵνα referring to γενόμ. ὑπὸ νόμον, the second ἵνα, to γενόμ. ἐκ γυναικός; compare the similar parallelism in ch. iii. 14. The redemption was, as De W. (after Beng.) rightly maintains, not merely from the curse, but from the bondage of the law, ver. 3. **τὴν υἱοθεσίαν**] '*the adoption*;' Rom. viii. 15, 23, ix. 4, Eph. i. 5. The interpretation, *conditio filiorum, sonship*, adopted by several commentators (see Ust. *in loc.* and *Lehrb.* II. 1. 2, p. 186, note), both here and Rom. viii. 15, has been convincingly refuted by Fritz. *Rom. l. c.* Vol. II. p. 137 sq. We were formerly in the light of servants, but now have

ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. 6 *ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας*

been adopted and are free sons. Neander traces a threefold gradation in this adoption; (*a*) as existing but not appropriated; (*b*) as appropriated through faith in Christ; (*c*) as perfected by a full communion in his blessedness and glory; *Planting*, Vol. I. p. 477 (Bohn). **ἀπολάβωμεν**] '*might receive.*' The supposed special force of the prep. has not been unobserved by the older expositors; *καλῶς εἶπεν ἀπολ. δεικνὺς ὀφειλομένην*, Chrys.; 'non dixit *accipiamus* sed *recipiamus*,' Aug. The former of these interpr., though perfectly legitimate (see Winer, *de Verb. c. prepp.* Fasc. IV. p. 13), does not harmonize with the context. The latter, objected to by Meyer on grammatical grounds, but incorrectly (for *ἀπὸ* in compos. may simply, per se,= *re*, see Palm u. Rost, s. v. *ἀπό*, E, and also ib. s. v. *ἀπολαμβ.* 2. a., Herod. I. 61, &c.), must be pronounced very doubtful in point of doctrine. The explanation of Schott 'inde (ex illâ redemptione) acciperemus' is plausible, but still the *general* interpr. of Winer seems most satisfactory; '*ἀπολαμβ.* dicuntur imprimis illi, qui, quæ ipsis destinata et quasi reposita sunt, accipiunt; Col. iii. 24, 2 John 8;' add Luke xvi. 25, *ἀπέλαβες τὰ ἀγαθά σου*, which the context shows could admit no other interpretation.

6. **ὅτι κ. τ. λ.**] It is very difficult to decide whether *ὅτι* is demonstrative or causal. The former is adopted by Chrys. (*πόθεν δῆλον ὅτι κ. τ. λ.*), Theodoret (*ἀναντίῤῥητος δὲ ἡ ἀπόδειξις κ. τ. λ.*), Hamm., and some modern commentators; the latter by the Vulg., and appy. the majority of moderns. If *ὅτι* be demonstr. the sentence is brachylogical; 'and as a proof (from your own spiritual experience) that ye are really sons.' This explanation is perfectly admissible, see Winer, *Gr.* § 66. III. p. 676, Fritz. *Rom.* II. 14, Vol. I. p. 117, Lücke, *on* 1 *John* v. 9; and in the present case seems distinctly required, both by the position and tense of *ἐστέ*, and also the general current of the passage. Rück. asserts that St. Paul scarcely ever uses *ὅτι* causal to introduce a consecutive sentence; this, however, requires testing; see e. g. 1 Cor. xii. 15. **τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ**] '*the Spirit of His Son*,' i. e. the Holy Spirit; 'Spiritus Christi quia per Christum obtinetur, John xiv. 6,' Grotius, Pol. *Syn.* See Rom. viii. 9, where Πν. Θεοῦ and Πν. Χριστοῦ appear interchangeable. Usteri observes that the mention of Christians, in their relation to God as *sons*, appears to have suggested the use of the words Πν. τ. υ. *αὐτοῦ* rather than Πν. τ. Θεοῦ. The doctrinal significance of this passage—that it is the 'substantia' and 'persona' of the Spirit which dwells in the hearts of believers, 1 Cor. vi. 19,—is noticed in Petav. *Trin.* VIII. 4. 6, Vol. II. p. 459. **Ἀββᾶ ὁ πατήρ**] '*Abba Father;*' Mark xiv. 36, Rom. viii. 15. Ὁ *πατὴρ* (nom. for vocat., Winer, *Gr.* § 29. 1, p. 209) is not a mere explanation of Ἀββᾶ, *Abba, id est, Pater;* nor does it appear joined with Abba to indicate the union of Jews and Gentiles, ('Hebræum verbum ad Judæos, Græcum ad gentes... pertinet;' see Beng.)—a spiritual interpretation, which, though doubtful, is far from deserving the contemptuous language of Fritzsche, *Rom. l. c.* It seems more probable that Ἀββᾶ ὁ *πατὴρ* was a 'solemnis formula' of the early Christian prayers. The Aramaic title under which our Lord addressed His heavenly Father was, probably, at

ἡμῶν, κρᾶζον Ἀββᾶ ὁ πατήρ. 7 ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ.

How then can ye now turn back again to the bondage of rudiments as, alas! ye are doing.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς.

7. Διὰ Θεοῦ] This reading, which *Tisch.* has adopted with ABC* (*Griesb.* wrong in citing C* as om.) 17. and ... appy. FG, which read διὰ Θεόν, Boern. Copt. Vulg. ... Clem. Bas. Cyr. Did.; Ambrst. Ambr. Aug. Pel. Bed. (*Lachm. Mey.*) appears, on the whole, the most satisfactory. Fritz. (*Opusc.* p. 148) supports the *Rec.* on paradipl. considerations (Χρ. and Θε. being confused with one another, hence omission of διὰ Χριστοῦ; then διὰ Θε. by omission of Χρ.), which do not seem very convincing. The internal objections brought forward by *Ust.* are of more importance; he urges that the inheritance is not ever represented by St. Paul as coming διὰ Θεοῦ; comp., however, ver. 5. The remark of Windischm. seems just, that Θεοῦ may fairly be taken in its widest sense, as including the three Persons of the blessed Trinity, just separately mentioned: 'ecce totus ordo trium istarum potentiarum per unam virtutem unamque deitatem,' Marc. Victor (cited by Windischm.).

a very early period (hence Mark, *l. c.*) united to the Greek synonym in reverent and affectionate remembrance of Him who had taught us, and enabled us truly to call God, Our Father. Thus, both united were used as a single form in all *more fervent* addresses to the Father. Similar uses of Hebrew and Greek words, united in prayers, are cited by Meyer, *in loc.* Selden here finds an allusion to the fact that, among the Jews, a *freedman* might, by addressing any one with the title Abba, prepare the way for adoption by him; *de Success.* ch. 4, Vol. II. p. 15.

7. οὐκέτι εἶ] '*no more*, as thou wert when in bondage under the rudiments of the world.' Meyer finds a climax of person in ἀπολάβωμεν, ver. 5, ἐστέ, ver. 6, εἶ, ver. 7. The same individualizing address occurs frequently; Rom. xi. 17, xii. 20, xiii. 4, xiv. 4: 1 Cor. iv. 7, &c.; see note, ch. ii. 18. εἰ δὲ υἱός, καὶ κληρονόμος] '*but if a son* (not a slave) *then also an heir*:' Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι. Both these passages must appy. be explained on the principles of the Roman, and not of the Hebrew law. According to the latter, only *sons* (legitimate, 'ex concubinis,' or 'ex incestu,' but not 'ex ancillis et Gentilibus,' Seld. *de Succ.* ch. 3) succeeded to the inheritance, the first-born having double; according to the latter *all children*, male or female; 'nec interest utrum naturales sint an *adoptivi*,' Gajus, *Com. Inst.* III. § 2 (cited by Fritz.). It is scarcely necessary to observe that υἱὸς is not to be pressed, being simply, as Fritz. observes, in antithesis to δοῦλος: women are distinctly included in ch. iii. 28. The whole subject is investigated with great learning by Fritz. *Fritzsch. Opusc.* p. 143—149.

8. ἀλλὰ has not here a species of affirmative force (Ust.),—a meaning which may be justified, see Klotz, *Devar.* Vol. II. p. 14—but introduces the explanation of the words οὐκέτι εἶ κ. τ. λ., which depict their present state, by putting in forcible contrast with it their past state. 'Now ye are free children of God,—then ye knew Him not, and were the bond

9 νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς

servants of demons.' Ἐδουλεύσατε is, thus, emphatic, and, as in ver. 9, in a markedly bad sense. This passage has been pressed into the controversy respecting δουλεία and λατρεία, and is noticed in Forbes. *Instruct.* VII. 1, p. 331, sq. **οὐκ εἰδότες**] '*ignorantes*,'—an historic fact: Gayler, *Partic. Neg.* p. 287, remarks that with certain participles οὐ regularly and formally coalesces, so as to express one single idea: comp. exx. in Winer, *Gr.* § 59. 4. obs. p. 563.

ἐδουλεύσατε] '*ye served*.' The proper force of the aorist is here distinctly apparent: the action was past and done with; see Scheuerl. *Synt.* § 32. 2, p. 331 sq. Bernhardy, *Synt.* X. 8, p. 380. **τοῖς φύσει μὴ οὖσι θεοῖς**] '*which by nature are not gods*.' The Text. Rec. adopts a slightly different order, *τοῖς μὴ φύσ. κ. τ. λ.*, which is rightly explained by Winer, 'Ii qui haudquaquam naturâ, sed ex hominum opinione tantum, dii sunt.' The reading of the text is, however, not only supported by prevailing external authority, but is also to be preferred on internal grounds, as presenting a fuller opposition to *Θεόν*, which immediately precedes. The reading of the Text. Rec. limits the negation, and implies that the false gods were thought to be true gods, though not naturally so; the reading of the text gives an unconditioned denial of their being gods at all.

μὴ οὖσι is a subjective negation; comp. 1 Cor. ix. 21, *μὴ ὢν ἄνομος Θεῷ*, 'in my opinion;' 2 Cor. v. 21, *τὸν μὴ γνόντα ἁμαρτίαν*, 'in God's judgment' (to refer this to Christ, Alford, *in loc.*, when God is the subj. and Christ the obj. of the sentence, seems scarcely correct): see Winer, *Gr.* § 59. 4, p. 562, Hartung, *Partik. μή*, 4. 9, Vol. II. p. 131. On the meaning of *φύσει* 'substantially,' 'essentially,' and the connexion of the verse with the argument for the divinity of Christ, see Waterl. *Second Def.* Qu. 24, Vol. II. p. 722.

9. **γνόντες**] Olsh. finds a climax in *εἰδότες*, *γνόντες*, and *γνωσθέντες*: the first, merely outward knowledge that God is; the second, the inner essential knowledge in activity; the third, the passive knowledge of God in love. The distinction between the two latter (see below) seems correct, but that between *εἰδ.* and *γν.* very doubtful, especially after the instances cited by Meyer, John. vii. 27, viii. 55, 2 Cor. v. 16. **μᾶλλον δέ**] '*imo vero*,' '*vel potius*,' Rom. viii. 34: 'corrigentis est ut sæpissime,' Stalb. Plat. *Symp.* 173 E: see exx. collected by Raphel, *in loc.* **γνωσθέντες**] '*being known*.' Various meanings have been assigned to this word; some, e. g. 'edocti,' 'attracti ad cognoscendum,' wholly ungrammatical. The most plausible is that of Usteri, 'acknowledged,' 'als die seinigen anerkannt;' comp. the very similar passage, 1 Cor. viii. 3, and xiii. 12. Still, as there is no *distinct* example of the use of *γιγνώσκειν* in the N. T. in any other sense than 'cognoscere,' and as that sense is perfectly satisfactory, we seem bound to abide by it, both here and 1 Cor. *l. c.* Before the time of their conversion, the Galatians were not known by God,—had not become the objects of His divine knowledge. The distinction drawn by Olsh. (above) between *γνόντες*, *cognitio activa*, knowledge which must be, if genuine, preceded by *γνωσθ. cognitio passiva*, love,—hence the corrective *μᾶλλον δέ*—seems fully borne out by

πάλιν ἄνωθεν δουλεύειν θέλετε; 10 ἡμέρας παρατηρεῖσθε

1 Cor. *l. c.* (on which see Beng.); comp. Neand. *Plant.* Vol. I. p. 157, note (Bohn). **πῶς**] '*qui fit ut*,' '*how cometh it that*:' see ch. ii. 14. **ἐπιστρέφετε πάλιν**] '*turn back again*:' πάλιν is not the Homeric and Hesiodic 'retro' (an idea involved in ἐπιστρέφετε, Matth. xii. 44, 2 Pet. ii. 22), but *denuo, iterum*, the more common meaning in the N. T.: see exx. in Bretsch. *Lex.* s. v. The lapse of the Galatians into Judaism is represented as a *re*lapse into those στοιχεῖα among which Judaism was included: 'πάλιν non rem eandem respicit sed similem,' Glass. ap. Pol. *Syn. in loc.* **πάλιν ἄνωθεν**] '*again anew*;' '*over again*,' Peile: see exx. in Wetst. *in loc.* Schott (comp. Geneva transl.) perhaps rather too much presses ἄνωθεν, 'eo modo quo a principio;' there is, however, no pleonasm in πάλιν ἄνωθεν as in πάλιν ἐκ δευτέρου, Matth. xxvi. 42, or ἔπειτα μετὰ τοῦτο, John xi. 7, &c. Two ideas, *relapse to* bondage and *recommencement of* its principles, seem here intended to be conveyed. The Galatians had been slaves to the στοιχεῖα in the form of heathenism; now they were desiring to enslave themselves *again* to the στοιχεῖα, and to *commence* them *anew* in the form of Judaism. Compare 'rursum denuo,' Plaut. *Cas.* Prol. 33 (Wetst.), and Hand, *Tursell.* Vol. II. p. 279.

10. **παρατηρεῖσθε**] '*Ye are studiously observing*,' not 'superstitiose observatis,' 3, Bretsch. s. v.; a meaning which the passages adduced,—e. g. Joseph. *Ant.* III. 5. 5, παρατηρεῖν τὰς ἑβδομάδας, Cod. A. *Relat. Pilat.* (Thilo. *Cod. Ap.* p. 806,) τὸ σάββατον παρατηρεῖσθαι, do not substantiate. The primary force of παρὰ in παρατηρ. is not ethical, but local, and implies 'standing close beside for the purpose of more effectually observing;' see Palm u. Rost, *Lex.* s.v. Vol. II. p. 720. Where παρὰ is ethical, i.e. where the verb is used in a bad sense, e.g. ἐνεδρεύειν καὶ παρατηρεῖν, Polyb. XVII. 3. 2, the idea conveyed is that of hostile observation; see exx. in Schweigh. *Lex. Polyb.* s.v., and in Steph. *Thes.* s.v. Vol. VI. p. 410. Tisch. punctuates the verse (with Griesb.) interrogatively; so Mey. and De Wette. It seems more in accordance with the context to place a period after ἐνιαυτούς, as the verse then forms a sort of epexegetical comment on the ἀσθ. καὶ πτωχὰ στοιχεῖα, of which these were special instances. This, however, must remain a matter of opinion. Wieseler, *Chronol. Apost.* p. 286, note, makes the remark that it is just possible the pres. tense *may* imply that they were then celebrating a Sabbatical year. **καιρούς**] '*seasons*;' i.e. of the festivals. Compare Chron. viii. 13, τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς Μωϋσῆ ἐν τοῖς σαββάτοις, καὶ ἐν τοῖς μησί, καὶ ἐν ταῖς ἑορταῖς, τρεῖς καιροὺς τοῦ ἐνιαυτοῦ, and Lev. xxiii. 4. **ἐνιαυτούς**] '*years*', the sabbatical years, *and* (according to the usual explanation) the years of Jubilee. These latter, Meyer asserts on the authority of Kranold, *de Anno Jubil.* p. 79 (a writer of whose labours and latinity Winer, *RWB.*, does not speak very highly), were never really celebrated. Such a statement it seems extremely difficult to reconcile with Lev. xxv. 10, 'And ye shall hallow the fiftieth year,' or with the distinct allusions to it in other places (e.g. Isaiah, lxi. 1, 2). Whether the year of Jubilee is *here* alluded to must of course be a

καὶ μῆνας καὶ καίρους καὶ ἐνιαυτούς. 11 φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

Treat me now with reciprocity: you once despised me not even in my infirmity, but evinced towards me the deepest reverence and warmest love.

12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·

matter of opinion; but that both *before* (opp. to Winer, *RWB.*, art. 'Jubeljahr') and *after* the captivity it was fully observed, there seems no sufficient reason to doubt. Cons. Kitto, *Bibl. Cyclop.*, art. 'Jubilee.'

11. **φοβοῦμαι ὑμᾶς**] '*I am apprehensive of you*,' '*res vestræ mihi timorem incutiunt*,' Grot. This verse is explained by Usteri, and Winer (*Gr.* § 63, p. 606), as an example of that kind of attraction where a word, really belonging to the subordinate clause, is made the object of, and assimilated by the principal clause. In such cases, however, the subject of the latter clause is nearly always the object of the former (Scheuerl. *Synt.* § 49. 2, p. 507), e. g. Acts xv. 36, *ἐπισκεψώμεθα τοὺς ἀδελφούς .....πῶς ἔχουσι*: see exx. in Winer, *l. c.* and Kypke, Vol. I. p. 375. It will be then more correct to take *μήπως* as a separate and explanatory clause; comp. Col. iv. 17, *βλέπε τὴν διακονίαν..... ἵνα αὐτὴν πληροῖς*, which is, probably, to be explained in the same way.

μήπως—κεκοπίακα] 'Μὴ etiam indicativum adjunctum habet, ubi rem a nobis pro verâ haberi indicare volumus,' Herm. *on Vig.* No. 270. This use of *μή, μήπως, μήποτε* with perf. indic. after *ὅρα, βλέπε*, or *φοβοῦμαι*, is noticed in Winer, *Gr.* § 60. 2, p. 589, Klotz, *Devar*, Vol. I. p. 129; see above, ch. ii. 2. Chrysost., not having observed this idiom, has unduly pressed *φοβοῦμαι* and *μήπως*, and implied nearly a contrary sense: *οὐδέπω, φησίν, ἐξέβη τὸ ναυάγιον, ἀλλ' ἔτι τὸν χειμῶνα τοῦτο ὠδίνοντα βλέπω.*

εἰς ὑμᾶς] '*upon you*,' Auth. Vers.; '*in vos; emphatica locutio*,' Beng.; Rom. xvi. 6, *ἐκοπίασεν εἰς ἡμᾶς*. De Wette and others take *εἰς* in its pure ethical sense 'in reference to,' hence *for you:* see exx. in Bretschn. *Lex.* s.v. *εἰς*, 3. 6, and comp. Wisd. xxiv. 34, where *κοπ.* is used with dat. *commodi*. The local, or, more correctly speaking (Bernhardy, *Synt.* v. 10, p. 217), ethically-local meaning adopted by Auth. Vers. seems to convey a fuller sense. The Apostle's labour was directed *to* the Galatians, actually reached them, and so had passed *on* to them. In either case, the principle of explanation is the same; *εἰς* conveys the idea of mental direction towards: comp. Donalds. *Cratyl.* p. 217.

12. **ὅτι κἀγὼ ὡς ὑμεῖς**] sc. *γέγονα*: '*for I have become as ye are*.' The exact sentiment here conveyed by the Apostle has been differently explained by different commentators, and consequently the ellipsis differently supplied. The view taken by the Greek expositors—'For I was once a zealot for Judaism, as ye now are'—is rightly rejected by Meyer, on the ground that in such a case St. Paul would more naturally have written *ἤμην* (*fui*, nec amplius sum): comp. Just. *ad Græc.* 5 (Wetst.), *γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ἤμην ὡς ὑμεῖς*. Bengel, Peile, Bloomf., and others, explain the clause as merely a scriptural mode of expressing warm affection (1 Kings xxii. 4), i. e. 'Love me as I love you;' but this certainly does not harmonize with the use of *γίνεσθε*. St. Paul seems rather to urge some definite act of recipro-

13 οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην

city, some line of conduct corresponding to what he had pursued. Thus ἐγενόμην (Mey.), or, more correctly, γένονα (Fritz.), is to be supplied, and the verse explained as an affectionate dissuasive from Judaism, urged on the ground of his own dereliction of it: 'Become free from Judaism like me, for I, though a native Jew, have become (and am) a Gentile like you,—τοῖς ἀνόμοις ὡς ἄνομος (1 Cor. ix. 21) *now*, though περισσοτέρως ζηλωτὴς κ.τ.λ. (ch. i. 14) *then*.' See Neand. *Plant.* Vol. I. p. 223 (Bohn), and Fritz. *Fritzsch. Opusc.* p. 232 sq., where the passage is fully discussed.

οὐδέν με ἠδικήσατε] '*ye injured me in nothing*.' There is some difficulty in the connexion. The majority of commentators find in these words a declaration ὅτι οὐ μίσους οὐδὲ ἔχθρας ἦν τὰ εἰρημένα, Chrys.; the sentiment being, 'there is nothing personal between us;' 'quod vos durius increpavi, non feci contumeliose, tanquam injuriâ lacessitus,' Est. (Pol. *Syn.*). This implies a connexion with the preceding rather than the succeeding words, which both the aorist (not pres. or perf.) and the adversative clause οἴδατε δὲ (scitis *potius*) seem clearly to negative. It thus appears most correct to replace (with Tisch.) the usual colon after ὑμῶν by a period, to connect οὐδ. με ἠδ. with ver. 13 and 14 (which really form a single period), and to refer the aorist to St. Paul's first visit to the Galatians; the sentiment then is, 'when I first came among you, and that under trying circumstances to you, far from wronging me, ye received me as an angel of God.' The former affection of the Galatians is urged by the Apostle as a reason why they should now accede to his entreaties.

13. **δι' ἀσθένειαν**] The only grammatically correct translation is, '*propter corporis infirmitatem*,' Bretsch. *Lex.* s. v. II. 1: see Winer, *Gr.* § 53. c, p. 476, Fritz. *Rom.* Vol. I. p. 197. An enallage of case, though adopted by good scholars like Usteri, and apparently confirmed by John vi. 57, Phil. i. 15, cannot, on examination, be maintained. In John vi. 57 it is far from improbable that St. John designedly used διὰ with the accus. as expressing more nearly the theological shade of meaning he wished to convey than διὰ with the gen. (see Lücke, *in loc.*); and in Phil. i. 15 (διὰ φθόνον) the usual meaning, 'on account of envy,' 'out of envy,' is perfectly satisfactory. The translation, 'per infirmitatem,' Calv., or 'under infirmity,' Bloomf. (duration as well as condition), is also not tenable; this species of temporal, or, more correctly speaking, local meaning, e. g. διὰ νύκτα, comp. διὰ πόντον, διὰ στόμα, &c., being only found in poetry, and that rarely Attic; Madvig. *Gr.* § 69. It must, indeed, be admitted, that the line of demarcation between διὰ with gen. and with accus. is sometimes so faint that, in some few passages (esp. with persons), an interchange seems really to have taken place: see exx. in Steph. *Thes.* s. v., collected by Dindorf, and in Bretsch. *Lex.* s. v. (but qu. Heb. v. 12, Rev. iv. 11, and appy. Rev. xii. 11). Still, in the present passage, the supposition that St. Paul was obliged, owing to some bodily weakness, to stay longer with the Galatians than he intended (Wieseler, *Chron. Apost.* p. 30, Conyb. and Hows. Vol. I. p. 294), neither appears so irreconcileable with the context (contr. Peile, *in loc.*), nor so antecedently improbable as to justify a departure from the correct translation. The real difficulty, as Green

ὑμῖν τὸ πρότερον, [14] καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον

14. ὑμῶν] so ABC** (adds τὸν) D*FG; 17. 39. 67**.... Vulg. It. Cop.... Cyr. Hieron. Aug. Ambrst. Sedul. (*Lachm., Meyer*). *Tisch.* reads μου τὸν with D***EJK; appy. great majority of mss.... Syr. (Philox.), Ar. (in Polyglotts) al.... Chrys. Thdrt. Dam. Œc. (*Rec., Scholz, Fritz.* om. μου). The change from the more difficult to the more easy reading (independently of the preponderance of external authority) seems so probable, that we can here scarcely hesitate to adopt the reading, though not the punctuation (see note), of Lachmann. *Mill*, in the appendix to his notes, p. 51, retracts his former opinion, and distinctly advocates ὑμῶν.

(*Gr.* p. 300) well observes, is not to be ascribed to the language, but to our ignorance of the circumstances. Hilgenfeld cites 1 Cor. ii. 3, but there ἀσθενεία, from its immediate connexion with φόβος and τρόμος, does not appear to refer to bodily weakness. **τὸ πρότερον** may be translated either '*formerly*,' Deut. ii. 12, Josh. xi. 10, Joh. vi. 62, ix. 8, or '*the first time*' (sim. πρότερον, Heb. iv. 6, vii. 27). The latter is preferable, for, as Meyer observes, the words would be superfluous if St. Paul had been only once. Still no historical conclusions can safely be drawn from this expression alone: see Wieseler, *Chron. Apost.* p. 30, 277.

14. **τὸν πειρασμὸν ὑμῶν**] The objections of Fritz. *Opusc.* p. 245 sq., to this reading, on internal grounds, are plausible, and, if the external authorities were more equally balanced, might be allowed to have weight. Still there is nothing very forced in considering ἐν τῇ σαρκί μου as explanatory of τὸν πειρ. ὑμῶν, 'your trial which arose, or might reasonably have arisen, from the bodily infirmity on account of which I ministered among you:' see Mill, *Appendix to N. T.* p. 51: comp. 2 Cor. x. 10, ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος. The objection to this interpretation, founded on the absence of the art. before ἐν τῇ σαρκί μου (Rück.) is groundless: see Winer, *Gr.* § 19. 2, p. 155. Lachmann places a period after μοῦ, but this does very little to remove the difficulty in the former part of this verse, and makes the latter part intolerably harsh and abrupt. **ἐξεπτύσατε**] 'Plus est ἐκπτύειν quam ἐξουθενεῖν, hoc enim contemptum, illud et abominationem significat,' Grot. ap. Pol. *Syn.*: see Kypke, Vol. II. p. 280. Of the compounds of πτύω, those with ἐν and ἐκ are only used in the natural, and not, as καταπτ., διαπτ., ἀποπτ., in the metaphorical sense: see Lobeck, *Phryn.* p. 15 sq. Probably, as Fritz. suggests, ἐκπτ. was here used rather than the more common ἀποπτ. by a kind of alliteration after ἐξουθενήσατε, 'non *re*probastis aut *res*puistis.' De Wette feels a difficulty in ἐξουθ. and ἐξεπτ. being applied to πειρασμὸς on the part of the Galatians. Yet surely, whether referred to St. Paul or the Galat., the expression is equally elliptical, and must in either case imply despising that which formed or suggested the πειρασμός.

ὡς Χριστὸν Ἰησοῦν] '*yea, as Christ Jesus*,' Tynd., Genev. Test.; a climax, denoting the deep affection and veneration with which he was received: comp. 2 Cor. v. 20.

Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. 15 τίς οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

15. **τίς οὖν**] '*Of what kind then,*' sc. ἦν, which is actually inserted in DEK (η FG) '*Qualis* (not *quanta*) h. e. quam levis, quam inconstans, *igitur erat*,' Fritz. If ποῦ be adopted, for which there is perhaps greater *external* authority, ἐστὶν must be supplied, 'Ubi est igitur?' In this latter case, οὖν is used in its full *vis collectiva*, οὖν forming the very 'fulcrum interrogationis,' Klotz, *Devar.* Vol. II. p. 719; in the former case, what has been called the *vis reflexiva* is more apparent. **μακαρισμός**] '*the boasting of your felicity*,' Genev. Test.; 'Beatitatis vestræ prædicatio,' Beza; the object of it being obviously the Galatians themselves, not (as Peile, who however appears undecided) St. Paul. See Rom. vi. 4 (where λέγει τὸν μακαρισμόν=μακαρίζει), and Fritz. *in loc.*; μακαρ. also occurs, Plato, *Rep.* IX. 591, Aristot. *Rhet.* I. 9. 4. The nature of this later form of substant. ('defloratâ demum antiquæ Atthidis gratiâ') is discussed by Lobeck, *Phryn.* p. 511. **τοὺς ὀφθαλμοὺς ὑμῶν**] '*your eyes.*' Auth. Ver., Conyb. and Hows. and others, 'your own eyes,' ὑμῶν being taken as emphatic. This is extremely doubtful, as the article and pronoun are found so very commonly with ὀφθ., where no emphasis is intended: e. g. Joh. iv. 35: see exx. in Bruder, *Concordance*, s. v. 'Your own eyes' would more naturally have been expressed in the N. T. by τοὺς ἰδίους ὀφθ., 1 Cor. iv. 12.

ἐξορύξαντες] Meyer notices this as the 'verbum solemne' for the extirpation of the eye, 1 Sam. xi. 2, Herod. VIII. 116, &c. This is perhaps too much to say, as ἐκκόπτειν ὀφθαλμὸν is used in cases apparently similar, e. g. Judges xvi. 21. The latter expression seems, however, generally used to denote the destruction, rather than the extirpation, of the eye: see Demosth. 247. 11, Aristoph. *Nub.* 24 (λίθῳ), Plutarch, *Lycurg.* 11 (βακτηρίᾳ). The Greek vocabulary is on this subject very varied: see the numerous synonyms in Steph. *Thes.* s. v. ὀφθαλμός.

ἐδώκατε] Without ἄν; John xv. 22, xix. 11. This 'rhetorical omission' of ἄν, as it is termed by Hermann, with the past tenses indic. serves to designate the utmost certainty of an event having taken place, if the restriction expressed or implied in the protasis had not existed: see Jelf, *Gr.* § 858. 1, Herm. *de Partic.* ἄν, p. 58 sq. It is doubtful whether this distinction can always be maintained in the N. T., as the tendency to omit ἄν in the apodosis (especially with the imperf.) is certainly a very distinct feature of later Greek: see Winer, *Gr.* § 43. 2, p. 353, and comp. Ellendt, *Lex. Soph.* s. v. Χ. 1, Vol. I. p. 125.

16. **ὥστε**] '*Ergone.*' If the proper consecutive meaning of this particle be retained, μαρτυρῶ γὰρ κ.τ.λ. must be considered a parenthetical epexegesis of the unusually strong word μακαρισμός. Ὥστε is thus connected with the question τίς οὖν, and states interrogatively the consequence of their change: 'Is it then a consequence of the unstable nature of your μακαρισμός, that I am become your enemy?' see Mey. *in loc.* It seems, however, more probable, from the forcible tenor of the foregoing verses,

Your false teachers only court you for selfish ends: and ye are fickle. Would that I were with you, and could alter my tone.

17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

17. ὑμᾶς] Scholef. *Appendix to Hints*, p. 25, adopts ἡμᾶς, remarking that a smaller amount of authority will justify a reading so obviously required by the context. It, however, really appears doubtful whether there is *any authority at all* for it, except the 'ingenium' of Beza. Scholz notices ἡμᾶς as 'c. codd. recent. fere omnibus' (??): until these mss. are specified, this reading must continue to be regarded as a conjectural emendation.

that De Wette is right in considering it an abrupt reference to present circumstances, 'so then, as matters now stand,' &c. Ὥστε with interrog. sentences is briefly noticed by Klotz, *Devar.* Vol. II. p. 776. **ἐχθρὸς ὑμῶν**] '*your enemy*;' active. Ἐχθρὸς is here used substantively, and therefore with a gen., see exx. in Palm u. Rost, *Lex.* s. v.: the active or passive meaning must consequently be determined by the context. In the present case the passive sense, 'is qui in vestrum odium incurrerim,' would, at first sight, seem most natural, as thus the opposition between the former love of the Galatians and their present aversion would be more fully maintained. As, however, there seems really fair ground for believing that ὁ ἐχθρὸς ἄνθρωπος (*Clem. Recogn.* I. 70, 71, 'ille inimicus homo') was actually a name by which the Judaists designated the Apostle, the active meaning is to be preferred: see Hilgenf. *Clem. Recogn.*, p. 78, note, Wieseler, *Chronol.* p. 277. **ἀληθεύων**] To what period does the participle refer? Certainly not to the present epistle; for, as Schott observes, when St. Paul wrote it he could not positively know what the effect would be when the Galatians read it. It *may* refer to the *first* visit, but far more probably refers to the *second:* see Wieseler, *Chronol.* p. 277. Still the use of the pres. (imperf.) participle is perfectly correct, as the action was still lasting: see Winer, *Gr.* § 46. 5, p. 404. It is not therefore necessary to alter the Auth. Vers.

17. **ζηλοῦσιν ὑμᾶς**] '*They are paying you court*,' Peile. *They affect you*, Scholef. ζηλοῦν ('sich eifrig um Jem. kümmern,' Palm u. Rost. *Lex.*) does not appear used in the stricter sense in which it occurs 2 Cor. xi. 2 (comp. Tynd., Cranm., Genev., 'they are gelous over you amysse'), but only an anxious zeal in winning over to one's own party and opinions. Fritz. quotes Plut. VII. 762, ὑπὸ χρείας τὸ πρῶτον ἕπονται καὶ ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν. **ἐκκλεῖσαι ὑμᾶς**] The omission of a gen. after ἐκκλ. (see Kypke, II. 181) makes it difficult to determine the exact meaning of the clause. The ellipsis is supplied in various ways, scil. τῆς τελείας γνώσεως, Chrys.; 'a Christo et fiduciâ ejus,' Luther; 'ab aliis omnibus,' Schott, &c.; all more or less arbitrary. The most plausible explanation is that of Koppe, 'e circulis suis,' i. e. 'by affecting exclusiveness to make you court them' (comp. Brown); especially as it preserves to ἀλλὰ its primary adversative, and almost *corrective* force (Klotz, *Devar.* Vol. II. p. 2, 3, Hartung, *Partik.* Vol. II. p. 35). Still the position of αὐτοὺς seems so decidedly to imply a marked *personal* antithesis, that it must be pronounced more probable that though St. Paul chose to express himself thus in general terms (to avoid, perhaps, the charge of vanity), he yet mainly referred *to*

18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς. 19 τεκνία μου, οὓς πάλιν

himself: 'generatim dixit P. quanquam de se potissimum cogitaret,' Fritz. *in loc.*: comp. Olsh. The primary adversative force of ἀλλὰ is thus somewhat obscured, but it still can be traced in the abrupt way in which St. Paul specifies their dishonourable conduct. 'Αλλὰ is then correctly translated '*yea*,' Auth. Ver.; 'quanquam hoc semper tenendum est, oppositione Græcos id efficere, quod nos adfirmatione consequi studemus.' Klotz, *Devar.* Vol. II. p. 9. **ἵνα ζηλοῦτε**] The unanimity of the MSS. and mss. (219** appy. only excepted) compels us to admit that ἵνα is used with indic. both here and 1 Cor. iv. 6, *per solœcismum:* see Winer, *Gr.* § 42. 2, p. 335. This, though styled by Fritz. as an 'ultimum et desperatissimum perfugium,' is far preferable to the adverbial explanation 'ubi, quo in statu,' formerly adopted by him, and still retained by Meyer. Hilgenfeld, while objecting to this 'philological scrupulosity' on the part of Meyer, is somewhat unfortunate in his citation of Clem. *Hom.* XI. 16 (read 6), ἵνα ὑπῆρχεν (imperf. in re irritâ vel infectâ) as the preceding clause, *εἰ θέλετε αὐτὸν ποιῆσαι*, is evidently tantamount to εἰ ἐποίησεν. It may be remarked that, in another instance, p. 131 (see notes on ch. ii. 2), the remarks of Hilgenf. are calculated to convey the impression that this known use of ἵνα (Jelf, § 813, Madvig, § 131. 3) was not familiar to him. Green, *Gr.* p. 73, calls attention to the fact that both solœcisms appear in a contracted verb, where they might certainly have more easily occurred.

18. **καλὸν δὲ τὸ ζηλοῦσθαι**] There is considerable difficulty in the interpretation of this verse. It appears, however, so clearly an instance of the παρονομασία so often found in St. Paul's writings, that we may safely lay down the following positions:— (1) All interpretations which do not preserve one uniform meaning of ζηλόω in both verses (e. g. Rück., and even De W. and Fritz.) may be rejected; hence ἐν καλῷ cannot mean the sphere of the ζηλοῦσθαι, i. e. the virtues which called out the feeling (De W., ἐπὶ τῇ τελειότητι, Theophyl.), as this indirectly modifies the meaning of the verb. (2) ζηλοῦσθαι cannot be taken with Olsh. (comp. Conyb. and Hows., who incorrectly claim Mey. and De W.) as a middle, equiv. in sense to active, as no evidence of such a use of ζηλοῦσθαι has yet been found. (3) The object of ζηλοῦσθαι must be the Galatians, as in ver. 18, and not (Ust.) St. Paul. (4) ἐν τῷ παρεῖναι cannot be translated *prospectively* (Peile), but must mean simply 'when I am with you.' Thus narrowed then, the meaning would seem to be, 'But it is a good thing to be courted,—to be the object of ζῆλος, in an honest way (as you are by me, though not by them) *at all times*, and not merely just when I happen to be with you.' Thus ζηλοῦσθαι ἐν καλῷ forms, as it were, a compound idea = ζηλοῦσθαι καλῶς (Peile), and is in strict antithesis to the act. ζηλ. οὐ καλῶς in the preceding verse: see Wieseler, *Chron. Apost.* p. 278. **πρὸς ὑμᾶς**] '*with you*;' primary idea of direction is frequently lost sight of, especially with persons; John i. 1, 1 Thess. iii. 4, 2 Thess. ii. 5: see notes on ch. i. 18.

19. **τεκνία μου**] Usteri, Scholz, Lachm., and others, connect these words with ver. 18, putting a comma only after ὑμᾶς. By such a punctua-

ὠδίνω ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν, 20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

tion, the whole effect of the address is weakened, and an earnest and affectionate appeal is remanded to the end of a sentence, where all force is lost. Mey. with great probability, attributes this punctuation to the difficulty felt in the idiomatic δέ, ver. 20.

μορφωθῇ] Without entering into the details which some commentators have thought necessary to introduce, it may be said that the obvious meaning of this word (ἐξεικονίζεσθαι, εἰδοποιεῖσθαι, see Heinsius, *Exerc.* p. 424) seems to show that the metaphor is continued, though in a changed application. The reference is so plainly to the new man, Christ, in us, (ch. ii. 20, comp. Eph. iii. 17,) that, independently of other considerations, the rigorous evolution of the metaphor advocated by Fritz. *in loc.* does not seem tenable. The doctrinal meaning of μορφ. is alluded to by Ust. *Lehrb.* II. 1. 3, p. 225 sq.; see esp. Waterland, *on Regen.* Vol. IV. 445, who satisfactorily shows that this passage cannot be urged in favour of a second regeneration. Under any circumstances, ὠδίνω cannot possibly mean 'in utero gestare,' Heinsius, Bloomf.,—a meaning for which in neither the N. T. nor the LXX. is there any satisfactory authority—but denotes (Olsh.) a continuous activity of travail. The use of ὠδίνω in eccl. writers is illustrated by Suicer, *Thes.* Vol. II. p. 1595.

20. **ἤθελον δέ**] '*I could indeed wish.*' Imperf. without ἄν; comp. Rom. ix. 3, Acts xxv. 22. Imperfects of this nature, which distinctly show the true nature of the tense (Bernh. *Synt.* x. 3, 373), must be referred to a suppressed conditional clause, *vellem* sc. *si possem, si liceret;* see Fritz. *Rom. l. c.*, Vol. II. p. 245. In such instances there is no *omission* of ἄν, as the particle would introduce a condition which is not intended, see Herm. *de Partic.* ἄν, p. 56, Winer, *Gr.* § 42. 2, p. 327. The distinction drawn by Schömann, *Isæus* x. 1, p. 435 (noticed by Winer) between ἤθελον or ἐβουλόμην with and without ἄν is subtle, but questionable. The former Schöm. asserts 'significat voluntatem a conditione suspensam, sc. *vellem, si liceret;*' the latter (without ἄν, but commonly with μέν, 'quasi quâdam oppositionis prænunciâ') implies 'vere nos illud voluisse, etiamsi omittenda fuerit voluntas, scilicet, quod frustra nos velle cognovimus.' This rule *certainly* cannot be applied without great reservation to later Greek; see note, ver. 15. The omission of ἄν in cases of 'objective necessity' is well treated by Stalbaum on Plato, *Sympos.* 190 c, p. 130. δὲ has caused some difficulty to be felt in the connexion. Scholef. (*Hints*, p. 77) proposes to regard it as redundant; Hilgenfeld commences with ἤθελον δὲ a new clause, leaving ver. 20 an unfinished address. This is not necessary, as the use of δὲ is here plainly analogous with its common use, in union with personal pronouns, after vocatives and in answers; Klotz, *Devar.* Vol. II. p. 365, Bernh. *Synt.* III. 5, p. 73, Pors. *Orest.* 614; the principle of explanation being the same, not merely 'resumption,' Bloomf., but 'adseveratio non sine oppositione.' This 'opposition' Meyer traces in the tacit contrast between the subject of his wish, to be present with them, and

Ye understand not the deeper meanings of the law, as the allegory of Abraham's two sons, the one typical of the earthly, the other of the heavenly Jerusalem, will fully prove.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες

his actual absence and separation.

ἄρτι] *'now;'* see notes on ch. i. 9.

ἀλλάξαι κ. τ. λ.] *'to change my voice.'* That the change can only be to a milder, not a severer (Maurice), nor necessarily a more mournful tone (Chrys.), seems certain from the preceding affectionate address. There does not, however, appear any historical allusion to the tone which the Apostle used at his last visit: see Wieseler, *Chron. Apost.* p. 280, note. He seems rather to allude to the severity of tone in this epistle. The peculiar meaning of ἀλλάξαι adopted by Theodoret (*τῶν μὲν τὴν ἐκτροπὴν θρηνῆσαι τῶν δὲ τὸ βέβαιον θαυμάσαι*), Grotius ('modo asperius modo lenius loqui'), Whitby ('temper my voice'), seems too artificial, and is certainly not confirmed by the two exx. cited by Wetst., viz. Artemidor. II. 20, Dio Chrys. 59, p. 575. The turn given by Greg. Nyss., *μέλλων μετατιθέναι τὴν ἱστορίαν εἰς τροπικὴν θεωρίαν*, is ingenious, but not tenable. Dr. Bloomf. (*Suppl.* notes) claims Artem. *l.c.* as confirming and illustrating his (blended) interpretation; but Artem. appears simply to use ἀλλάττ. in its ordinary meaning, qualifying it by *πολλάκις*; see ib. IV. 56. Dr. Peile's translation, *'and that* I might change,' &c., founded on the change of tense,—a change due to the essential difference of meaning between the two verbs, can scarcely be justified; examples of this change of tense are far from uncommon, see Jelf, *Gr.* § 401. 5, Winer, *Gr.* § 41. 6, p. 309. ἀποροῦμαι] *'I am perplexed;'* John xiii. 22, Acts xxv. 20, 2 Cor. iv. 8: ἀπορ. is undoubtedly a pass. in a deponent sense. Fritz. *Opusc.* p. 257, adopts the pure pass. sense, 'nam in vestro cœtu de me trepidatur, i.e. sum vobis suspectus;' but this is at variance with the regular use of ἀπορούμ. in the N. T. and ill harmonizes with the wish St. Paul had just expressed. The usual meaning, *'perplexus sum,'* is perfectly satisfactory. St. Paul felt perplexed as to how he should bring back the Galatians to the true faith; by ἀληθεύων he had called out their aversion, perhaps a change of tone might work some good. ἐν ὑμῖν] *'in you,'* sc. *'about you:'* comp. 2 Cor. vii. 16, *θαρρῶ ἐν ὑμῖν*, 2 Thess. i. 4, *ἐν ὑμῖν καυχᾶσθαι* (Rec.). Ἐν indicates, as it were, the sphere in which the mental action takes place. Ἀπορ. is joined with *περί*, John xiii. 22, and with *εἰς*, Acts xxv. 20.

21. θέλοντες] Chrys. has not left the force of this verb unnoticed; *οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, ἀλλὰ τῆς ἐκείνων ἀκαίρου φιλονεικίας τὸ πρᾶγμα ἦν.* ἀκούετε] Various shades of meaning have been given to this verb. Usteri and Meyer retain the simplest meaning, referring to the custom of reading in the synagogues, Luke iv. 16. This interpr. is to a certain degree countenanced by the ancient gloss *ἀναγινώσκετε* in DEFG, 3 mss., Vulg. It., &c. But as it is fairly probable that *the law* was not as *commonly* read in Christian communities as in the Jewish, (Justin Mart. *Apol.* I. p. 83, only mentions *τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν*; but this must not be pressed, as the earliest congregations, probably to some extent, adopted the practice of the synagogue:

εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 γέγραπται γὰρ ὅτι Αβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας. 23 ἀλλὰ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. 24 ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν

Bingham, *Antiq.* xiii. 5. 4,) and as οἱ θέλοντες refers rather to persons Judaically inclined than confirmed Judaists, the meaning '*give ear to*' (*scarcely* so much as 'attento animo percipere,' Schott), Matth. x. 14, Luke xvi. 29, 31, seems most suitable in the present case.

22. **γάρ**] This is one of the many instances of the mixed argumentative and explicative meanings of this particle. In the present case, the explic. force appears somewhat to predominate, and the meaning approaches to *profecto*, or rather *etenim* (see Hand, *Tursell.* Vol. II. p. 541). The Apostle *explains* by the citation the meaning of his question, while at the same time he slightly *proves* the justice of putting it: Hartung, *Partik.* γάρ, 2. 2, Vol. I. p. 464 sq., Klotz, *Devar.* Vol. II. p. 234 sq. **τῆς παιδίσκης**] '*the bondwoman;*' the well-known one, Hagar.

23. **ἀλλά**] The full force of this particle may be felt in the statement of the complete opposition of character and nature between the two sons, which it introduces. 'Abraham had two sons, *but* they were of essentially different characters.' The following **δὲ** is well translated by Conyb. and Hows. 'whereas:' and the difference between the two particles is thus to a certain extent preserved. **κατὰ σάρκα** is well paraphrased by Bloomf. 'after the regular course of nature,' κατὰ φύσεως ἀκολουθίαν, Chrys. This harmonizes with the meaning which σὰρξ always seems to bear when there is an expressed or latent opposition to πνεῦμα; Müller, *Doctr. of Sin*, Vol. I. p. 355 (Clark), see note, ch. III. 3. **διὰ τῆς ἐπαγγελίας**] '*by means of, by virtue of* (Hamm.) *the promise*,' not 'under the promise,' Peile. The exact meaning of this prep. must not be left unnoticed. Διὰ does not merely imply 'the condition,' 'circumstances,' as δι' ὑπομονῆς, Rom. viii. 25, &c., but, as Usteri justly remarks, denotes the *causa medians* of the birth of Isaac. Through the might and by virtue of the promise (Gen. xviii. 10) Sarah conceived Isaac, even as the Virgin conceived our Lord through the divine influence imparted at the Annunciation: see Chrys. *in loc.*, who, however, reads κατ' ἐπαγγελίαν.

24. **ἅτινα**] '*All which things* viewed in their most general light;' Col. ii. 23, ἅτινά ἐστι λόγον μὲν ἔχοντα. It is very doubtful whether Usteri is correct in maintaining that ἅτινα is here simply equivalent to ἅ. The difference between ὅς and ὅστις is not perhaps always very distinctly marked in the N. T., but there are certainly grounds for asserting that in very many of the cases where ὅστις appears used for ὅς it will be found to be used either,—(1) *Indefinitely;* i.e. where the antecedent is more or less indefinite either (α) in its own nature, from involving some general notion (Pape *Lex.* s. v. ὅστις, 2), or (β) from the way the subject is presented to the reader; e.g. Col. *l. c.* and Phil. i. 28 (where the subj. is really a portion of a sentence): in such cases the relative

δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα,

frequently agrees with the consequent, see exx. in Winer, *Gr.* § 24. 3, p. 191. The present passage appears to fall under this head, as the subject is not merely the facts of the birth of the two sons, but all the circumstances viewed generally:—(2) *Classically* i.e. where the subject is represented as one of a class or category, e.g. ch. ii. 4, 1 Cor. iii. 17 (see Mey. *in loc.*); cons. Matth. *Gr.* § 483, Jelf, *Gr.* § 816. 4:—(3) *Explicatively*, e.g. Eph. i. 23 (see Harless *in loc.*); not merely in a causal sense, as is commonly asserted; see Ellendt, *Lex. Soph.* s. v. 3, Vol. II. p. 385, comp. Herm. *Œd. Rex*, 688:—or lastly (4) *Differentially*, i.e. where it denotes an attribute which essentially belongs to the nature of the antecedent; see Jelf, *Gr.* § 816. 5. Great difference of opinion, however, still exists among scholars upon this subject. After the instances cited by Struve (who has said all that can be said in favour of an occasional equivalence), *Quæst. Herod.* I, p. 2 sq., it seems best to adopt the opinion of Ellendt, *l. c.* that though the equivalence of ὅστις and ὅς has been far too generally applied, there are still a few instances even in classical Greek. In later Greek this permutation took place more often, see Palm u. Rost, *Lex.* s. v. II. Bb. 2, Vol. II. p. 547; still it must never be admitted unless none of the above distinctions can fairly be applied. The list of Bretsch. is at any rate much too large. **ἐστιν ἀλληγορούμενα**] *'are allegorized,' 'are allegorical;'* 'by the which things another thing is meant,' Genev. Transl. The simple meaning of the word has been obscured by exegetical glosses. Ἀλληγορεῖν means to *express or explain one thing under the image of another;* Plutarch, *de Isid. et Osir.* 32, p. 363, Ἕλληνες Κρόνον ἀλληγοροῦσι τὸν χρόνον. Hence pass. ἀλληγορεῖσθαι = *to be so expressed or explained*, Clem. Alex. *Strom.* v. 11, p. 687, ἀλληγορεῖσθαί τινα ἐκ τῶν ὀνομάτων ὀσιώτερον, ib. *Protrept.* 11, p. 86, ὄφις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἑρπουσα; Porphyr. *Vit. Pythag.* p. 185 (Cantabr. 1655), where ἀλληγορεῖσθαι is in antithesis to κοινολογεῖσθαι; see exx. in Wetst. and Kypke. Thus the explanation of Chrysost. *in loc.* is perfectly clear and satisfactory, οὐ τοῦτο δὲ μόνον (ἡ ἱστορία) παραδηλοῖ ὅπερ φαίνεται, ἀλλὰ καὶ ἄλλα τινὰ ἀναγορεύει. The remarks made above, ch. iii. 16, apply here with equal force to the late attempts of several modern expositors (e.g. Meyer, De Wette) to represent this as a subjective, i.e. to speak plainly,—an erroneous interpretation of St. Paul arising from his rabbinical education. It would be well for such writers to remember that St. Paul is here declaring, under the influence of the Holy Spirit, that the passage he has cited has a second and a deeper meaning than it appears to have: that it has that meaning, then, is a positive, objective, and indisputable truth; see Olshausen's note *in loc.* and the sound remarks of Waterland, *Pref. to Script.* Vol. IV. p. 159, on the general nature of an allegory. **αὗται**] *'these women:'* τῶν παιδίων ἐκείνων αἱ μητέρες ἡ Σάρρα καὶ ἡ Ἄγαρ. Chrys. **ἥτις ἐστὶν Ἄγαρ**] *'and this is Hagar.'* The use of ὅστις here seems to fall under (4). It is this covenant peculiarly, this one whose *differentia* is, that it originates from Sinai, which is allegorically identical with Hagar.

ἥτις ἐστὶν Ἄγαρ. 25 τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν

25. τὸ γὰρ Ἄγαρ Σινᾶ ὄρος] The reading adopted by *Lachm.* τὸ γὰρ Σινᾶ with CFG, 17 . . . Boern. Vulg. Æth. Arm. . . . Cyr. Epiph. Dam.; Orig. (interpr.) Hieron. and several others, (*Usteri, De Wette,* commended by *Griesb.*)—is plausible and gives a very satisfactory sense. Still *Tisch.* (see *Mill, Mey., Scholz,*) appears to have exercised a sound judgment in retaining the *Text. Rec.,* as the juxta-position of γὰρ and Ἄγαρ would render (on paradiplomatic considerations) the omission of the latter word very probable. The conversion of the former into δὲ (with ADE, 37. 73 &c.) would seem to have resulted from a consequent to μὲν being thought necessary.

25. τὸ γὰρ Ἄγαρ κ.τ.λ.] '*For the word Hagar is Mount Sinai in Arabia,*' i.e. among the Arabians; τὸ δὲ Σινᾶ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ, Chrys. The article is obviously used τεχνικῶς, as in glosses, &c. It scarcely appears necessary to enclose the words in a parenthesis, as Peile and others: γάρ, according to the Apostle's habit of proving his assertions, gives an etymological reason, though a cursory one, for the allegorical identity of Sinai and Hagar expressed in ἥτις ἐστὶν Ἄγαρ. Ἐν Ἀραβίᾳ is thus not a mere topographical statement, but serves to define the people by whom Sinai was so called. It is evident that this interpretation seems to presuppose that Ἄγαρ was a provincial name of the mountain. This is by no means improbable. We are bound, however, to say that the corroborative evidence from the modern appellations of the mountain, which is somewhat confidently appealed to, is not strong. Dr. Bloomf., and even Foster, *Geogr. of Arabia,* Vol. I. p. 182, speak far more unhesitatingly than existing facts can justify. The best authority for the assertion seems to be the careful and diligent Büsching, *Erdbeschr.* Vol. V. p. 535, who adduces the statement of Harant, that Sinai was still called 'Hadschar' in his time: and, 'Hadsch heisst bekanntlich auch Fels,' Ritter, *Erdkunde* Vol. XIV. Part I. p. 1086. Sinai is certainly now *commonly* called either 'Dschebel Musa' (in a more limited reference), or 'Dschebel et Tûr;' see Ritter, *Erdk.* Vol. XIV. Part I. p. 535, Martiniere, *Dict. Geogr. et Crit.* s. v. 'Sinai.' The evidence from etymology is also not *very* strong, as the Arabian word 'Hadjar' (comp. Chald. יַגַּר Gen. xxxi. 47), appears certainly only to mean 'a stone,' see Freytag, *Lex. Arab.* s. v. Vol. I. p. 346, still there are so many analogous instances of mountains having received names from words meaning 'stones' ('Weissestein,' Martiniere, *Dict.* s. v. Vol. II. p. 851), that there is nothing unnatural in supposing that Hagar was actually, and even *may* be now, the strictly provincial name of the portion of the mountain now *commonly* called 'Dschebel Musa.' This St. Paul might have learnt during his stay in that country. It must be admitted that we escape all this if we adopt the reading of Lachmann: τὸ γὰρ Σινᾶ . . . Ἀραβίᾳ will then form a parenthesis, and the emphasis will rest on ἐν τῇ Ἀραβίᾳ: 'For Mount Sinai is *in Arabia*—Arabia, the home of the bondswoman's children, the *υἱοὶ* Ἄγαρ, Baruch iii. 23.' In this case also διαθήκη is the subject of συστοιχεῖ, without the grammatical distortion in making Hagar the subject. Still there is a difficulty in the covenant being said συστοιχεῖν; as δουλεία (δουλεύει

τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν· 27 γέγραπται γὰρ Εὐφράν-

γάρ) is plainly the *tertium comparationis* between Hagar and Jerusalem; and the assertion ἥτις ἐστιν Ἄγαρ is really not so much supported by the sentence which follows, as by the emphasis which is assumed to rest on ἐν τῇ Ἀραβ., the last words of it. We have, therefore, nothing better to offer than the former interpretation.

συστοιχεῖ δέ] '*and she stands in the same file*, or (Marg.) *rank with*.' The nominat. (see above) must plainly be Ἄγαρ not μιὰ διαθήκη. Δὲ ('und zwar,' Hilgenf.) appears to add a fresh explanatory characteristic, and retains its proper force in the latent contrast that the addition of a new fact brings with it; Klotz, *Devar.* Vol. II. p. 362. Συστοιχεῖν is easily explained by Polyb. X. 21 (cited by Wetst.), συζυγοῦντας καὶ συστοιχοῦντας διαμένειν; συζυγ. evidently referring to soldiers in the same *rank*, συστοιχ. to soldiers in the same *file*. See Fell *in loc.* where the two lists are drawn out: in this list each name συστοιχεῖ with those in the same list, but ἀντιστοιχεῖ with those in the opposite list. The geographical gloss of Chrys. γειτνιάζει, ἅπτεται (Tynd. and Cranm. Vers. 'bordereth upon'), which probably arose from Σωᾶ ὄρος being taken as nom. to συστοιχεῖ, is not tenable.

τῇ νῦν Ἰερ.] '*præsenti*)(*supernæ: nunc* temporis est, *supra* loci,' Bengel.

26. **ἡ δὲ ἄνω Ἰερουσαλήμ**] Ἄνω does not appear to have any *topographical* (Mount Zion, ἡ ἄνω πόλις &c.), or any *temporal* reference ('the ancient Jerusalem,' 'the Salem of Melchizedek'), but refers to the 'heavenly Jerusalem,' Ἰερουσαλὴμ ἐπουράνιος, Heb. xii. 22; Ἰερουσ. καινή, Rev. iii. 12, xxi. 2; see the rabbinical quotations in Wetst., and comp. Ust. *Lehrb.* II. 1. 2, p. 182. As Jerusalem ἡ νῦν was the centre of Judaism and the ancient theocratic kingdom, so Jerusalem ἡ ἄνω is the typical representation of Christianity, and the Messianic kingdom. On the threefold meaning of Ἰερουσ. in the N. T. and the distinction observed by St. John between Ἰερουσαλὴμ (the sacred name) and Ἱεροσόλυμα, see Hengstenb. *on Apocal.* Vol. II. p. 319 (Clark). Schoettgen, *Hor. Heb.* Vol. I. 1205–1248, has a separate treatise *De Hierosolymâ Cœlesti.*

ἥτις κ. τ. λ.] appy. as in ver. 25: '*and this one*, (this ἄνω Ἰερουσ.) *is our mother*.' It is strange that Lachm. should have retained πάντων even with brackets, when it is wanting in BC*DEFG, 5. 6, and majority of Vv. and Ff. Its presence in AJK, Ar. (Polygl.) &c. shows it to be an ancient, though still, to all appearance, an explanatory addition. The order of the words seems opposed to Winer's assertion that ἡμῶν is emphatic.

27. **ῥῆξον**] The ellipsis is usually supplied by φώνην: see Palm u. Rost, s. v. ῥηγν., and the numerous examples of ῥῆξον φώνην cited by Wetst. *in loc.* The critical accuracy of Schott leads him to supply εὐφροσύνην, Isaiah xlix. 13, lii. 9, reverting to εὐφράνθητι, on the principle that the ellipsis is always to be supplied from the context: compare 'erumpere gaudium,' Terent. *Eun.* III. 5. 2. It is perhaps more simple to regard ῥῆξ. as little more than simply equivalent to κράξαι (ῥηξάτω· κραξάτω, Hesych.), or else to

θητι στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. 28 ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. 29 ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς

supply βόησον, derived from βόησον with which ῥῆξον is so closely joined.

ὅτι πολλὰ κ. τ. λ.] This prophecy is somewhat differently applied by Clem. *ad Cor.* II. 2, and Orig. *in Rom.* vi., ἡ στεῖρα being referred more peculiarly to the Gentile church as opposed to the Jewish church (τῶν δοκούντων ἔχειν Θεόν); whereas St. Paul understands under the image of Sarah (μήτηρ ἡμῶν) the church, as composed both of Jews *and* Gentiles, and thus as in contradistinction to the children of the law, the bond children of the ancient theocracy.

ὅτι πολλὰ μᾶλλον κ. τ. λ.] *'for many are the children of the desolate more than of her that hath the husband:'* comp. Wiclif, Rhem. Transl. The Auth. Vers., by departing from the order, and (in common with the other English Vv., Bloomf. &c.) by failing to observe the article, **τὸν ἄνδρα**, does not exactly convey the full meaning of the words. πολλὰ μᾶλλον is not simply equivalent to πλείονα ἤ, but implies that both should have *many*, but the desolate one *more* than the other (Mey.).

28. **ὑμεῖς δέ**] The particle δὲ is usually explained, when in connexion with the reading ἡμεῖς (which is supported by ACD***JK (E?) and very many Vv., but probably an alteration to conform with ver. 31), as indicative of the resumption of ver. 26 after the parenthetical quotation in ver. 27: see Klotz, *Devar.* Vol. II. p. 377, Hartung, *Partik.* δέ, 3. 1, Vol. I. p. 173. With ὑμεῖς, however, it appears used in what is termed its 'metabatic' sense (Hartung, δέ, 2. 3, Vol. I. p. 165), 'But, to apply this to your case,' &c.

κατὰ Ἰσαάκ] *'after the example of Isaac;'* so 1 Pet. i. 15, κατὰ τὸν καλέσαντα, Eph. iv. 24, Col. iii. 10: see Winer, *Gr.* § 53. d, p. 478. Several exx. of this usage are cited by Kypke, Vol. II. 284, and Wetst. *in loc.*

ἐπαγγελίας τέκνα] These words admit of three interpretations: 'children who have God's promise;' or, 'children promised by God,' i. e. the seed promised by God to Abraham; or, 'children of, i. e. by virtue of, promise.' Both the emphasis, which appears from the order to rest on ἐπαγγ., and the words διὰ τῆς ἐπαγγ., ver. 23, seem decisively in favour of the last interpretation: comp. Rom. ix. 8, and see Fritz. *in loc.*

29. **ἐδίωκε**] The parallel passage usually adduced (Bloomf., Conybeare and Howson, &c.) is Genesis xxi. 9, מְצַחֵק · · · · וַתֵּרֶא שָׂרָה אֶת־בֶּן־הָגָר: it seems, however, doubtful whether St. Paul here alludes to this passage at all. Under any circumstances, ἐδίωκε cannot be received as a *translation* of מְצַחֵק, which, according to Tuch, *in loc. cit.* (see also Gesen. *Lex.* s. v.), means simply 'playing like a child,' παίζοντα, LXX. Knobel, *Genes. loc cit.*, goes so far as to deny that מְצַחֵק ever means 'mocked;' see, however, Gen. xxxix. 14, 17. Wetstein cites Beresch. LIII. 15, 'Ismael tulit arcum et sagittas et jaculatus est Isaacum, et præ se tulit ac si luderet.' Studer (in Ust.) also alludes to a similar rabbinical interpretation founded on the cabbalistic equivalence in numbers of the letters in מְצַחֵק and the explicit הֲרֵג: see Hackspan, *Notes on Script.* Vol. I. 220. It would seem, therefore, an ancient and

ἐδίωκεν τὸν κατὰ Πνεῦμα, οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

As we are free then, stand fast in your freedom.

(being adopted by St. Paul) a true tradition of the Jewish church. Observe the strict use of the imperf. to designate an action which still spiritually continues; Winer, *Gr.* § 41. 3, p. 311. **κατὰ Πνεῦμα**] It is scarcely necessary to observe that *κατὰ* here denotes neither cause nor medium, &c. 'Dei opera,' Vorst (ap. Pol. *Syn.*), but 'according to,' i.e. in accordance with the working by promise of the Holy Spirit: comp. Rom. iv. 19, 20. Κατὰ *σάρκα* refers to the *natural* laws according to which Ishmael was born; *κατὰ Πνεῦμα*, the *supernatural* laws according to which Isaac was conceived and born.

30. **ἡ γραφή**] The following words are really the words of Sarah to Abraham, but confirmed, ver. 12, by God Himself: 'Ejecta est Agar Sarâ postulante et Deo annuente,' Est. The interrogative form which introduces the citation gives it force and vigour; comp. Rom. iv. 3, x. 8, xi. 4. **κληρονομήσῃ**] '*shall not be heir*;' emphatic. 'Liberi autem ex concubinâ *conditionis servilis* aut extraneâ seu gentili a successione plane apud Ebræos excludebantur,' Selden, *de Success.* chap. 3, Vol. II. p. 11. Hammond cites the instance of Jephtha, who was thrust out by his brethren, under the second condition of the law, as the son of a strange woman; Judges xi. 2. The use of the particle *οὐ μὴ* is now too well known to need particular explanation; the student will find this succinctly given in Donalds. *Gr.* § 540; for longer remarks and more exx. see Gayler, *de Partic. Neg.* p. 405, exx. p. 430, Ellendt, *Lex. Soph.* Vol. II. p. 409. The distinction drawn by Hermann, *on Œd. Col.* 853, between *οὐ μὴ* with future indic. (duration or futurity) and with aor. subj. (speedy occurrence) is not applicable to the N. T., on account of (1) the varying readings (as here); (2) the decided violations of the rule where the MSS. are unanimous, e.g. 1 Thess. iv. 15; and (3) the obvious prevalence of the use of the subjunctive over the future, both in the N. T. and 'fatiscens Græcitas;' see Lobeck, *Phryn.* p. 722, and exx. in Gayler, p. 433.

31. **διό**] Dr. Bloomf. (*Suppl.* notes) far too summarily pronounces Lachm. and Tisch. *wrong* in maintaining this reading (with BD*E, 67**. 115), on the ground that internal evidence is in favour of *ἄρα*, 'which is so often used by St. Paul in ratiocination.' The real facts are, that (excepting this passage and one or two other debateable texts) *ἄρα* is used about twenty-eight, *διὸ* about twenty-seven times, in the N. T. 'in ratiocination.' It is therefore impossible to put any reliance on an argument thus expressed. On the distinction between *διὸ* and *ἄρα*, see Klotz, *Devar.* Vol. II. p. 173. It is very difficult to decide on the exact connexion, as St. Paul's use of *διὸ* does not appear to have been very fixed. Sometimes, as Rom. ii. 1, Eph. ii. 11, iii. 13, iv. 25, it begins a paragraph; sometimes (especially with *καὶ*) it *closely* connects clauses, as Rom. i. 24, iv. 22, 2 Cor. iv. 13, v. 9, Phil. ii. 9;

V. 1 τῇ ἐλευθερίᾳ, ᾗ ἡμᾶς Χριστὸς ἠλευθέρωσεν, στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

1. τῇ ἐλευθερίᾳ κ. τ. λ.] The difficulty of deciding on the true reading of this passage, owing to the great variation of MSS., is excessive. Nearly every editor has his own hypothesis of what the original reading really was. Lachmann's reading is plausible and well supported,—τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν. στήκετε οὖν. : still the doubtful meaning of the dat. ἐλευθερ. (not the article at which Rück. stumbles), and the abrupt character of the whole, make it, on internal grounds, very difficult to admit. *Tisch.* (so *Scholz, Rinck, Rück., Olsh.* &c., though differing in other points) seems to have exercised a sound judgment in retaining ᾗ with D*** EJK, and great majority of mss., as the H could so easily have been merged in HMAΣ. His omission of οὖν, however, with DE... Vulg. It. Syr. (Philox.)... Theodrt. (twice), against ABC* D gr. FG, 10. 17. 31. 37 al... Boern. Aug. Vulg. (Ed. Clem.) Copt. al. ... Cyr. al.; Aug. al.—does not seem tenable.

and in 2 Cor. xii. 10, 1 Thess. v. 11 (imperat.), it closes a paragraph, though not in a way strictly similar to the present. On the whole, it seems most probable that St. Paul was about to pass on to an application of, not a deduction from, the previous remarks and citation. He commences with διό, but the word ἐλευθέρας suggesting a digression (see Davidson, *Introd.* Vol. II. p. 148), he turns the application, by means of τῇ ἐλευθερίᾳ, into an inferential exhortation, verse 1, and recommences a new parallel train of thought with ἴδε ἐγώ. We thus put a slight pause after iv. 30, and a fuller one after v. 1. If ἡμεῖς δὲ be adopted (with AC, 23, &c.) the connexion will be more easy. Ver. 30 describes the fate of the bond children; ver. 31 will then form a sort of consolatory conclusion, deriving some force from the emphatic κληρον.: 'But *we* shall have a different fate; we shall be inheritors, for we are children, not of a bond woman, but of a free.' ἡμεῖς δέ, however, looks very much like a repetition from ver. 28.

παιδίσκης] '*a bond woman.*' It is remarked by Middleton *in loc.*, that the omission of the article may be accounted for by the negative form of the proposition. This is doubtful; the omission might possibly be accounted for on the principles of correlation, but it appears here designed to give a general character (as Dr. Peile observes) to the Apostle's conclusion. Τῆς ἐλευθέρας cannot, however, be translated 'of *a* free woman.'

CHAPTER V. 1. τῇ ἐλευθερίᾳ κ. τ. λ.] '*Stand firm, then, in the freedom for which, &c.*' The dative ἐλευθερίᾳ has received several explanations. Hilgenf. considers it a modal dat. as ch. iii. 3, comp. v. 16, 2 Cor. i. 24; but the first and second of these passages are certainly not analogous examples. Rück. compares the fuller construction, 1 Cor. xvi. 13, Phil. i. 27, iv. 1, 1 Thess. iii. 8, and regards the present case (which is not, as he asserts, the only instance in the N. T., see 2 Cor. i. 24) as an omission of the usual ἐν. The two most probable explanations of τῇ ἐλευθερίᾳ στήκειν are, (1) '*libertati stare*, quam deserere est nefas,' Fritz. *Rom.* xii. 12, Vol. III. p. 80, Winer, *Gr.* § 31. 3. obs. p.

If ye submit to circumcision, ye are bound to the whole law, and your union with Christ is wholly void.

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν

244; (2) '*quod attinet ad libertatem, stare.*' Bretschn., Meyer, *on Corinth. l. c.* The objection to the former is, that such expressions as τῇ θλίψει ὑπομένειν are not strictly similar, as the idea of a hostile attitude (dat. incommodi) is involved in the dative, 'calamitatem non subterfugientes,' &c., so ὑποστῆναί τινι, μένειν τινί (Bernh. *Synt.* III. 13. b, p. 98), and Hom. *Il.* xxi. 600, στῆναί τινι. The latter interpretation is the most correct one: the dative, however, must not be translated too laxly ('as regards the freedom'), as it serves more precisely to designate the exact sphere in which, and to which, the action is limited, e.g. ἔστη τῇ διανοίᾳ, Polyb. xxi. 9. 3; see Scheuerl. *Synt.* § 22. a, p. 179, and notes on ch. I. 22. The translation in the Auth. Vers. is thus perfectly satisfactory. **ᾗ**] '*for which;*' dat. commodi. The usual ablatival explanation, 'quâ nos liberavit,' scil. ἣν ἡμῖν ἔδωκεν (so Conyb. and Hows.), perhaps may be justified by the common constructions χαίρειν χαρᾷ, &c., but Meyer observes that it is very doubtful whether this construct. occurs in St. Paul's Epp. In 1 Thess. iii. 9 (see De W. *in loc.*), ἐπὶ πάσῃ κ. τ. λ. seems an instance of *attraction.* **πάλιν** refers to the previous subservience of the Galatians to heathenism: ch. iv. 9. **ζυγῷ δουλείας**] '*the* or *a yoke of bondage.*' As δουλεία, both here and ch. iv. 24, appears used somewhat indefinitely to designate merely the generic character of the ζυγόν, and is anarthrous (comp. Winer, *Gr.* § 18. 1, p. 137), the governing noun on the principle of correlation becomes so as well, Middl. *on Art.* III. 3. 6; comp. Winer, § 18. 2, p. 142. πάλιν is more easily explained by the latter translation, but the former seems most in accordance with the context. The gen. δουλείας denotes the predominant nature or quality inherent in the nom.; so Soph. *Aj.* 944, οἷα δουλείας ζυγά, Æsch. *Agam.* 365, δουλείας γάγγαμον, see Scheuerl. *Synt.* § 16. 3, p. 115. **ἐνέχεσθε**] '*be held fast:*' ἐνεχ. is used both in a physical, e.g. Herod. II. 121. ἐνέχομαι τῇ παγῇ, and in an ethical sense, e.g. Plutarch *Symp.* II. qu. 3. 1, ἐνέχεσθαι δόγμασιν Πυθαγορικοῖς. Exx. are adduced by Kypke, Vol. II. p. 285, and Wetst. *in loc.*

2. **Ἴδε ἐγὼ Παῦλος**] '*Behold I Paul;*' comp. 2 Cor. x. 1, Eph. iii. 1. The emphatic introduction of these words has been explained in different ways. The patristic commentators mainly regard it as an assertion of his Apostolic dignity; τῆς τοῦ προσώπου ἀξιοπιστίας ἀρκούσης ἀντὶ πάσης ἀποδείξεως, Chrys. Others follow Wetst. '*Ego* quem dicunt circumcisionem prædicare.' Both explanations may be fairly united; St. Paul speaks not only as an Apostle, but as a teacher who (after the circumcision of Timothy) had, in that respect, been claimed as an authority by the Judaists. The former idea, however, seems to predominate. On the accentuation of ἴδε, which, according to the grammarians, is oxyton in Attic and paroxyton in non-Attic Greek, see Winer, *Gr.* § 6. 1, p. 58. **ὠφελήσει**] The fut. marks the certain result of their being circumcised: 'Christ (as you will find) will never profit you anything;' comp. Rom. v. 7, and Winer, *Gr.* § 41. 6, p. 323. Few probably will be disposed to agree with Meyer's explanation, 'Das Futur weist auf die nahe Zeit der

περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει· 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 κατηργήθητε ἀπὸ τοῦ

Parusie, und Errichtung des Messiasreichs.'

3. **μαρτύρομαι δέ**] This is one of the many instances in which δὲ is said to be 'for γάρ;' so Beza and others. After the constant allusions to the correct use of the particle throughout this commentary, this need not again be confuted: see Klotz, *Devar.* Vol. II. 362, comp. Winer, *Gr.* § 57. 4. b, p. 521. Δὲ (autem) is here not merely continuative, but also slightly adversative: 'Not only will Christ prove no benefit to you, *but* you will in addition become debtors to the law;' comp. Hand, *Tursell.* s. v. 'autem,' § 3, Vol. I. p. 562. It is correctly translated by Dr. Peile 'yea;' incorrectly 'for' in Genev. Transl. and Auth. Vers. **μαρτύρομαι**, commonly with an accus. *personæ*, is here used in the sense of μαρτυροῦμαι; see Acts xx. 26, xxvi. 22, Eph. iv. 17. Bretsch. and Hilgenfeld suppose an ellipsis of Θεόν. That this is unnecessary, appears plainly from Eph. *l.c.*, and the very similar use in Plato. *Phileb.* 47 D, ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν δε λέγομεν. Dindorf in Steph. *Thes.* s. v. cites Eustath. *Il.* p. 1221. 33, ὡς αἱ ἱστορίαι μαρτύρονται. **πάλιν** may refer to the preceding verse, or to a previous declaration of the same kind made by word of mouth. The former is more probable, as παντὶ ἀνθρώπῳ appears a more expanded application of ὑμῖν, ver. 2; οὐχ ὑμῖν λέγω μόνον, φησίν, ἀλλὰ καὶ παντὶ ἀνθρώπῳ περιτεμν. Chrys.; see Neander, *Planting*, Vol. I. p. 214. note (Bohn). **περιτεμνομένῳ**] '*who submits to be circumcised*,' 'qui curat se circumcidi,' Beza, not περιτμηθέντι or περιτετμημένῳ. It was not the circumcised, *as such*, that had become in this strict sense ὀφειλέται ὅλον τὸν νόμον πληρῶσαι, but he who designedly underwent the rite. Ὅλον, as its position shows, is emphatic; ὅλην ἐφειλκύσω τὴν δεσποτείαν, Chrys.

4. **κατηργήθητε ἀπὸ τοῦ Χρ.**] '*Your union with Christ is made void*,' '*Ye have renounced your fellowship with Christ*,' constructio prægnans, Rom. vii. 2, 6; see Winer, *Gr.* § 66. III. e, p. 677. It is scarcely necessary to remark that ἀπὸ is not *strictly* connected with καταργεῖσθαι (= ἐλευθεροῦσθαι ἀπό), but with some word which can easily be supplied. Thus, κατηργ. ἀπὸ τοῦ Χρ. is equivalent to κατηργήθητε καὶ ἐχωρίσθητε ἀπὸ Χρ., 'nulli estis redditi et a Christo avulsi;' comp. 2 Cor. xi. 3, φθείρεσθαι ἀπό; see Fritz. *Rom. l. c.* Vol. II. p. 8. 9. Καταργέω is a favourite word with St. Paul, being used in his Epp. (the Ep. to the Hebrews not being included) twenty-five times. In the rest of the N. T. it is used only twice, Luke xiii. 7, Heb. ii. 14, and in the whole LXX only four times, all in Esdras. It is rare in ordinary Greek; see Eurip. *Phœniss.* 753, and Polyb. *Frag. Hist.* 69. The metaphor, which Dr. Bloomf. suggests, of 'letting go a tow rope,' does not exist in the words, being inconsistent both with the derivation of καταργέω, and the laxness of its connexion with ἀπό.

ἐν νόμῳ δικαιοῦσθε] '*are being justified in the law*.' ἐν is not instrumental, but points to the sphere of the action. The pres. δικαιοῦσθε seems correctly referred by the principal

Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.
5 ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης

ancient and modern commentators to the feelings of the subject, *ὡς ὑπολαμβάνετε*, Theophyl.; 'ut vobis videtur,' Fritz. *Opusc.* p. 156. On this use of the subjective present (commonly employed to indicate certainty, prophetic confidence, expectation of speedy issue, &c.), see Bernh. *Synt.* x. 2, p. 371, Scheuerl. *Synt.* § 32. 4, p. 340.

ἐξεπέσατε] '*ye have fallen from*:' 2 Pet. iii. 17. '*ἐκπίπτειν τινος* significat aliquâ re excidere, ejus jacturam facere,' Winer, *de Verb. c. Præp.* Fasc. III. p. 11: so Plato, *Rep.* VI. 496, *ἐκπεσεῖν φιλοσοφίας*, Polyb. XII. 14. 7, *ἐκπίπτειν τοῦ καθήκοντος*. Of this peculiar form of aorist see exx. in ib. *Gr.* § 13, p. 84; comp. Lobeck *Phryn.* p. 724.

5. **ἡμεῖς γάρ**] There is no reason either to modify in translation, or omit (as Tynd., Cranm., and Genev. Test.) the particle *γάρ*. St. Paul is here simply proving his assertion in verse 4, *e contrario*. If he had used *δέ*, he would have introduced a more prominent opposition between *ἡμεῖς* and *οἵτινες* (*ὑμεῖς*) than would at all harmonize with the affectionate and persuasive character of his present remarks. **Πνεύματι**] '*by the Spirit*,' not 'spiritually,' Middl. *in loc.*, or 'after a spiritual manner,' Peile, Brown; both of which translations appear wholly insufficient to express the full meaning of this clause, which is in brief this: Our hope flows from faith; the Holy Spirit imparts and quickens that faith. Bp. Middleton's well-known canon, and the similar one suggested by Harless, *Ephes.* ii. 22, that *τὸ Πνεῦμα* is the personal Holy Spirit, *πνεῦμα* the indwelling influence of the Spirit (Rom. viii. 5), is by no means of universal application; see ver. 16. It appears much more natural to regard *Πνεῦμα*, *Πνεῦμα ἅγιον*, and *Πνεῦμα Θεοῦ* as proper names, and to extend to them the same latitude in connexion with the article; see Fritz. *Rom.* viii. 4, Vol. II. p. 105. **ἐλπίδα δικαιοσύνης**] This is one of those many passages in the N. T. (see Winer, *Gr.* § 30. 1. obs. p. 213) in which it is difficult to decide whether the genitive is *subjecti* or *objecti*; the *ἐν διὰ δυοῖν*, 'spem et justitiam (æternam),' suggested by Aquinas, being evidently inadmissible. If the gen. be *subjecti*, *ἐλπίδα δικαιοσ.* must be 'ipsum præmium quod speratur sc. vitam æternam,' Grot. (Pol. *Syn.*), 'coronam gloriæ quæ justificatos manet (spes *μετωνυμικῶς*, pro eo ipso quod speratur),' Beza: if *objecti*, 'speratam justitiam,' 'the hope to be justified,' Tynd. and Cranm. Vss. The latter seems clearly most in accordance with the context, as this turns not so much upon any adjunct to *δικαιοσύνη* as upon *δικαιοσύνη* itself; 'Ye,' says St. Paul, in ver. 4, 'think that ye are *already* in possession of *δικαιοσ.* (*δικαιοῦσθε*): we on the contrary *hope for it*.' The modal clauses still more heighten the contrast; 'ye ground that confidence *on the law*, we cherish this hope *Πνεύματι*, *ἐκ πίστεως*.' There is no difficulty in *δικαιοσύνη* thus being represented *future*. For in the first place this view necessarily results from the contrast between Judaism and Christianity. The Jew regarded *δικαιοσ.* as something outward, present, realizable: the Christian as something inward, future, and, save through faith in Christ, unattainable. And in the second place, *δικαιοσύνη* is one of those divine results which, as Neander

ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

beautifully expresses it, 'stretch into eternity:' it conveys with it and involves the idea of future blessedness and glorification; *οὓς ἐδικαίωσεν τούτους καὶ ἐδόξασεν*, Rom. viii. 30; see Neand. *Planting*, Vol. I. p. 478 note, (Bohn). **ἀπεκδεχόμεθα**] '*patiently wait*:' the ethical meaning, 'secure, constanter, patienter expectare,' 1 Cor. i. 7, 1 Pet. iii. 20, which Tittm., *Synon.* p. 106, regularly assigns to this verb, is unquestionably more common than the local meaning, Phil. iii. 20; see Fritz. *Fritzsch. Opusc.* p. 156. The force of the preposition is equally manifest in both senses; in the latter case *ἀπὸ* refers to the source; in the former, to the assiduity of the expectation: Winer *de Verb. c. Prepp.* Fasc. IV. The same twofold meaning may be observed in *ἀναμένειν*, ib. Fasc. III. p. 16. The construction *ἐλπίδ. ἀπεκδ.* is not pleonastic, for *ἐλπ. δικ. ἔχομεν* (Ust.); but, as Fritz. rightly explains it, a forcible and almost poetical (Eur. *Alcest.* 130, *ἐλπίδα προσδέχωμαι*) expression, *ἐλπίδα* being the cognate accus.; compare Acts xxiv. 15, *ἐλπίδα ... ἣν καὶ αὐτοὶ οὗτοι προσδέχονται*, Tit. ii. 13, *προσδεχόμενοι τὴν μακαρίαν ἐλπ.* The whole clause then may be thus paraphrased: 'by the assistance of the Holy Spirit we are enabled to cherish the hope of being justified, and the source out of which that hope springs is faith;' comp. Ust. *Lehrb.* II. 1, p. 90 sq.

6. **ἐν γὰρ Χριστῷ**] The connexion of this verse with the preceding depends on the emphatic words *ἐκ πίστεως*. Neither circumcision nor uncircumcision avails anything, when there is a union with Christ, but faith alone: it is clear then why we entertain the hope of righteousness *from faith*. 'Εν Χριστῷ='in communion, in union with Christ,' not 'in Christi regno, ecclesiâ,' Paræus; 'Christi religione,' Est.; 'Christi lege,' Grot.—all of which fall utterly short of the true meaning. The expression *ἐν* Χρ. *εἶναι* is explained learnedly, but without any religious depth or vitality, by Fritz. *Rom.* viii. 1, Vol. II. p. 82. **δι' ἀγάπης ἐνεργουμένη**] '*energizing, displaying its activity through love*;' comp. 1 Thess. i. 3, *τοῦ κόπου τῆς ἀγάπης*, Polyc. *ad Phil.* § 3, *πίστιν ... ἐπακολουθούσης τῆς ἐλπίδος προαγούσης τῆς ἀγάπης*, and see esp. Ust. *Lehrb.* II. 1. 4, p. 236 sq. 'Ενεργ. is middle, not pass.: Fritzsche, *on Rom.* VII. 6 (see also Winer, *Gr.* § 39. 6. obs. p. 299) draws the following distinction between the meanings of the active and middle voice; *ἐνεργεῖν* is '*vim exercere*,' de *personis*; *ἐνεργεῖσθαι* '*ex se* (aut suam) *vim exercere*,' de *rebus*. Bellarmine, Estius, &c. (see Petav. *de Incarn.* VIII. 12. 16, Vol. V. p. 407), as well as several Protestant interpreters, Hammond, and others (even the recent editors of Steph. *Thesaur.*), maintain the passive explanation; but this appears distinctly at variance with the usage of the word in the N. T.; see Meyer, 2 *Cor.* i. 6, Bretsch. *Lex.* s. v. Although the pass. meaning is not now maintained by the best critical scholars of the Church of Rome, the passage is no less strongly claimed as a testimony to the truth of the Tridentine doctrine (Sess. VI. c. 7), of *fides formata*; see Windischm. *in loc.*, and comp. Möhler, *Symbolik.* § 16, p. 131 note, § 17, p. 137.

Who perverted you? Whosoever they are they shall be punished, for their doctrine is not mine. Yea, I wish they would cease from all communion with you.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 ἡ πεισμονὴ οὐκ ἐκ

7. **ἐνέκοψεν**] The *Text. Rec.* reads *ἀνέκοψεν*, which Dr. Bloomf. (*Suppl. Notes*) now prefers on *internal* grounds. That such a mode of criticism is most dangerous and most uncertain, when (as in the present case) opposed to *all* the uncial and majority of the cursive mss., is sufficiently obvious. Still more so is this the case when the internal objection, founded on the difference of meaning between *ἀνακ.* and *ἐγκ.*, cannot be pronounced strong. Ἐγκόπτειν (Suidas, *ἀναχαιτίζει· ἀναποδίζει· ἐγκόπτει*) implies 'to hinder;' the primary notion, probably, being that of *hindering* by *breaking up a road*, e. g. Greg. Nazianz. *Or.* XVI. p. 260, *ἡ κακίας ἐγκοπτομένης δυσπαθείᾳ τῶν πονηρῶν, ἢ ἀρετῆς ὁδοποιουμένης εὐπαθείᾳ τῶν βελτιόνων*; comp. 'intercidere,' e. g. Cæs. *Bell. Gall.* II. 9, pontem, &c. Bloomf's. explanation of the metaphor needs confirmation. Ἀνακόπτειν is also 'to hinder,' but appy. (in strict usage) with the further idea of 'thrusting back;' comp. Hom. *Odyss.* XXI. 47, *θυρέων ἀνέκοπτεν ὀχῆας*. It is strange that Dr. Bloomf. should maintain that *ἐνέκοψε* would require *ἡμῖν* (*ὑμῖν*?), as the accus. is found, Acts xxiv. 4, 1 Thess. ii. 18 (so Bloomf.); see also Themist. *Or.* XIV. p. 181 C. **μὴ πείθεσθαι**] *'that ye should not obey;'* Auth. Vers. It is strange that the accurate Meyer should still follow the popular explanation (comp. Herm. *in Vig.* No. 271), that *μὴ* with the infin., after certain negative and prohibitive verbs, is pleonastic. This is now justly called in question; see esp. Klotz, *Devar.* Vol. II. p. 668. The explanation is rather to be sought for in the lax way in which the simple infinitive is frequently used to denote result or effect, Bernh. *Synt.* IX. 6. b, p. 364, Madvig, *Synt.* § 156. 4. The neg. particle must thus be considered closely bound up with the infinitive, and the result stated as the non-occurrence of the action represented by the infin.: the negation thus obtains a more distinct prominence; comp. Aristoph. *Peace*, 315, *ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ 'ξελκύσαι*; see Madvig, *Gr.* § 210. The elliptical mode of explanation adopted by Gayler *de Partic. Neg.* p. 359, in the parallel expressions *ἀρνοῦμαι μὴ δρᾶσαι*, sc. 'nego, *et dico* me non fecisse' is not here applicable.

8. **ἡ πεισμονή**] *'the* (not *this*, Auth. Ver.) *persuasion*;' 'tum passive vestra, tum active seductorum,' Paræus (Pol. *Syn.*). As the similar form *πλησμονὴ* means both *satietas* (the state), and also *expletio* (the act), Col. ii. 23, Plato, *Symp.* 186 C, *πλ. καὶ κένωσις*, —so *πεισμονὴ* may mean 'the state of being persuaded,' i. e. conviction (not 'persuasibility,' Bloomf. Olsh. &c., a meaning appy. not justified either by example or analogy), or the act of persuading 'persuadendi sollertia,' Schott; comp. Chrys. on 1 Thess. i. 4, *οὐ πεισμονὴ ἀνθρωπίνη ... ἦν ἡ ... πείθουσα*. This latter interpretation seems best to harmonize with the general context, and has certainly as much external support as the passive sense. In three out of the four instances cited by Wetst. from Eustath. viz. *ad Il.* α, p. 21. 46; 99. 45, *Il.* ι, p. 637. 5, the prevailing meaning appears to be 'pervicacia;' but in Justin Mart. *Apol.* I. 53, *αὐταρκεῖς εἰς πεισμονήν*, Epiphan. *Hæres.* XXX. 21, *εἰς πεισμονὴν τῆς ἑαυτῶν πληροφορίας*,

τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν ἄλλο φρονή-

Apollon. *de Synt.* p. 195. 10, τὴν ἐξ ἀλλήλων πρὸς ἀλλήλους πεισμονήν, the active meaning is sufficiently distinct. Ignat. *Rom.* 3, is commonly adduced, but here Cod. Colb. reads σιωπῆς. Meyer observes that this active sense very well harmonizes with the designation of God (see next note) as ὁ καλῶν, 'in so fern nämlich das *Bereden* von dem göttlichen *Berufen* characterisch verschiedener Act ist, indem jenes die Freiheit benimmt, dieses sie belässt.' ἡ need not be taken as the demonst. pronoun (a very doubtful usage in the N. T.; see Winer, *Gr.* § 20. 3, obs. p. 163), but designates the particular (counter)-persuading of the false teachers, which is implied in the words τίς ὑμᾶς ἐνέκοψε. No particular force is obtained for the art. by a reference of πεισμ. (taken passively), to the preceding πείθεσθαι, as it is a *negative* πείθεσθαι that is there alluded to. That there is a paronomasia is not improbable, though it is not sufficiently marked to be worth maintaining in translation. **οὐκ ἐκ**] 'does not emanate from,' 'does not result from;' see note, ch. ii. 16.

τοῦ καλοῦντος] God; not St. Paul. The act of *calling* is regularly assigned to God in St. Paul's Epp., e.g. Rom. ix. 11, 24; 1 Cor. i. 9, vii. 15, &c.; see above, ch. i. 6, Usteri, *Lehrb.* II. 2. 3, p. 269, Brown, p. 39. The tense of the participle need not be either pressed in translation, 'non desinit etiam nunc vocare,' Beza,—or paraphrased by an imperf. 'qui vos vocabat,' Beng.: ὁ καλῶν, as Chrys. appears to have felt (οὐκ ἐκάλεσεν ὑμᾶς ὁ καλῶν), is equivalent to a substantive; see the numerous exx. collected by Winer, *Gr.* § 46. 4, p. 403, and comp. Bernhardy, *Synt.* VI. 23, p. 318, and Madvig, *Syntax*, § 180. b.

9. **ζύμη**] It is doubtful whether this is to be explained in the abstract as false teaching, τὸ μικρὸν τοῦτο κακόν, Chrys.; or in the concrete as false teachers, 'hi pauci possunt omnes pervertere,' Paræus (Pol. *Syn.*), so Jerome and Aug.; comp. Clem. *Hom.* VIII. 17 (cited by Hilgenf.), where the race of men living before the flood are characterized as a κακὴ ζύμη. It is not of much moment which way we decide; Olsh. even prefers leaving the sentence in the vague terms in which it is expressed, so as to admit of all applications: 'one idea can poison the whole inner man, one false teacher can subvert a whole community.' The image is probably best sustained by the first meaning; comp. Matth. xvi. 11; and this also appears to be the meaning in 1 Cor. v. 7, where ver. 8 seems distinctly to show that ζύμη must not mean the individual so much as his sin. The active meaning, however, assigned to πεισμονὴ rather inclines us, in this passage, to the concrete application. Φύραμα will then be referred to the whole community; 'vel pauci homines, perperam docentes, possunt *omnem cœtum* corrumpere,' Winer *in loc.*

10. **ἐγώ**] '*I for my part*,' emphatic. **εἰς ὑμᾶς**] '*with regard to you*:' this more lax use of εἰς is noticed by Winer, *Gr.* § 53, p. 473, and Bernh. *Synt.* v. 11. 3, p. 220. The addition of the words ἐν Κυρίῳ (sc. Ἰησοῦ, Rom. xiv. 14), serves to designate the ground of the hope, and to show that it was not an earthly and doubtful, but a heavenly and (Phil. ii. 24) certain assurance which St. Paul entertained; comp. 2 Thess. iii. 4, πεποίθαμεν δὲ

σετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρῖμα, ὅστις ἂν ᾖ. 11 ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι

ἐν Κυρίῳ ἐφ' ὑμᾶς, where ἐπὶ is used in a sense little different from εἰς h. l. to denote the objects about whom the hope was felt, ἐν Κυρ. the nature of that hope. **οὐδὲν ἄλλο**] '*nothing else*,' — than what? Either specially,—than the subject and purport of the words immediately preceding; or generally,—than the doctrines which St. Paul had propounded. The latter accords best with the future φρονήσετε, which seems more naturally used in reference to the general issue, viz. ὅτι διορθώσεσθε, Chrys., than merely to the time when the words would be read. Usteri's explanation 'no novel sentiments' is simple, but untenable; as the Galatians had imbibed only too many such.

ὁ ταράσσων is not used (Brown, p. 275), on the one hand, for οἱ ταράσσοντες, nor on the other, in reference to some *one particular* false teacher (Olsh., Bloomf.; contr. Davids. *Intr.* Vol. II. p. 315), but (in accordance with the exact selective and definitive force of the article) to the one who, for the time being, comes under observation. Οἱ ταράσσοντες ὑμᾶς, ch. i. 7, are the class generally, ὁ ταράσσων is the individual of the class who may happen to call forth the Apostle's censure; compare Madvig, § 14.

τὸ κρῖμα] '*the judgment he deserves*:' κρῖμα is not equivalent to κατακρῖμα, or used as cause for effect, sc. 'punishment' (Schott, Olsh.), but retains its proper meaning both here and Rom. ii. 3. The idea of 'punishment,' or 'condemnation,' is conveyed by the context; see Fritz. *Rom. l. c.* Vol. I. p. 94.

11. **ἐγὼ δέ**] The connexion between this and the preceding verse is not perfectly clear. The use of the expression ὁ ταράσσων appears to have suggested the remembrance that he himself was open to the charge of being a subverter, inasmuch as he had circumcised Timothy. The replication is final and decisive; 'But if it be a fact that I really do still preach *circumcision*, what further ground is there for persecuting me?' i.e. 'The very fact of my persecution is a proof that I am not a preacher of circumcision.'

ἔτι κηρύσσω] There appears no sufficient reason for modifying the usual explanation of ἔτι, '*adhuc*, scil. post conversionem meam,' Poole, *Synops.*, Wieseler, *Chron. Apost.* p. 206 note. All other interpretations ('still—as in the ante-Christian times;' comp. Olsh.), seem very forced. St. Paul might not have 'preached' circumcision before his conversion, but he strenuously advocated (περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων, ch. i. 14) all the principles of Judaism; comp. Neander, *Planting*, p. 304, note. Chrysostom appears to lay a stress on κηρύσσω,—τουτέστιν οὐκ οὕτω κελεύω πιστεύειν ... περιέτεμον μὲν γὰρ [τὸν Τιμόθεον], οὐκ ἐκήρυξα δὲ περιτομήν: but this is opposed to the position of περιτομήν, which certainly seems to have the accent. The present tense is probably used, as Schott observes, from his having the present accusation of his adversaries in his mind. **τί ἔτι διώκομαι**] This second ἔτι is, as De Wette observes, *logical*; Rom. iii. 7, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; 'what further ground is there for,' &c. **ἄρα**] '*if it be so then*.' The opinion of Hartung, *Partik.* ἄρα, I. 3, Vol. I. p. 422, that this particle *always* denotes something strange, unlooked for, unexpected ('it would seem then

διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

though we did not think so'), after having been the subject of even acrimonious controversy, must now be pronounced wholly untenable; see Klotz, *Devar.* Vol. II. p. 160 sq., where the whole question is discussed at great length. It is thus singular that Brown (H) in his appendix to Madvig's *Synt.* § 257. c, should still record (without any comment) this more than doubtful explanation of the particle. According to Klotz, ἄρα involves 'significationem levioris cujusdam ratiocinationis, quæ indicat *rebus ita comparatis*, aliquid ita aut esse aut fieri,' *Devar.* p. 167. **τὸ σκάνδαλον τοῦ σταυροῦ**] '*offendiculum crucis*,' Beza. The offence which the Jews took at Christianity, because faith in a crucified Saviour,—faith without legal observances, was *alone* offered as the means of salvation; οὐδὲ γὰρ οὕτως ὁ σταῦρος ἦν σκανδαλίζων τοὺς Ἰουδαίους ὡς τὸ μὴ δεῖν πείθεσθαι τοῖς πατρῴοις νόμοις, Chrys.; comp. 1 Cor. i. 18, &c., see Brown, *Galat.* p. 278, Usteri, *Lehrb.* II. 2. 1, p. 253. Σκάνδαλον, though occurring (quotations included) fifteen times in the N. T., and twenty times in LXX and Apocrypha, is scarcely ever found 'apud profanos.' Σκανδάληθρον (τὸ ἐνιστάμενον ταῖς μυάγραις, Poll. *Onomast.* X. 34), occasionally occurs; e.g. in a metaphorical sense, Aristoph. *Acharn.* 687.

12. **ὄφελον**] This word is used *purely* as a particle, both in the N. T. (see 1 Cor. iv. 8, 2 Cor. xi. 1) and in the LXX, e.g. Exod. xvi. 3, Numb. xiv. 2, xx. 3, Psalm cxviii. 5: see Winer, *Gr.* § 45. 2, p. 349; and Sturz, *de Dialect. Maced.* s.v. § 12. Its construction, therefore, here with a future, though unusual (and, as it would appear, according to Lucian, *Solœc.* 1, a solecism), need not have caused Bengel to alter the punctuation and connect ὄφελ. with what precedes, sc. τὸ σκάνδαλον τοῦ σταυροῦ· ὄφελον. 'Velim ita sit.' Ὤφελον and ὄφελε are similarly used by later writers; Matth. *Gr.* § 513. obs. 3. The classical use is noticed in Herm. *Vig.* No. 190. **ἀποκόψονται**] The usual passive translation cannot be defended, as the N. T. furnishes no certain instance of a similar enallage. The most plausible is 1 Cor. x. 2, καὶ πάντες ἐβαπτίσαντο, but even here the middle voice, 'baptismum susceperunt,' Beng., may be fairly maintained: see Winer, *Gr.* § 39. 5, p. 296, and exx. in Jelf, *Gr.* § 364. 4. a. We have thus only two possible translations, 'I would that they would even cut themselves off (plane discedant) from your communion,' Bretsch., *Lex.* s.v.; or, 'I would that they would (not only circumcise, but) even castrate themselves;' see exx. of this use of ἀποκόπτω in Wetst. This latter interpretation is adopted by all the principal patristic expositors, as well as the majority of modern writers; and it must be admitted that thus not only καὶ is more readily explained, and the expression of the wish (ὄφελον) more easily accounted for, but that there is also a species of parallelism in the use of κατατομήν, Phil. iii. 2. Still the former seems alone suited to the earnest gravity with which the Apostle is here addressing the Galatians. His deep insight into the exact spiritual state of his converts, and the true affection that throughout the epistle tempers even his necessary severity, leads St. Paul here to express as a wish, what he might have (as in 1 Cor.

Do not misuse your freedom, but love one another. Love is the fulfilment of the law; hatred brings destruction.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται,

v. 11) urged as a command: see Waterland, Vol. III. p. 458.

οἱ ἀναστατοῦντες] '*they who are unsettling you*,' Hammond. Ἀναστατόω (= *ἀνάστατον ποιῶ*), Acts. xvii. 6, xxi. 38, is a word of rare occurrence (Wetst. *on Acts* xvii. 6), and is said to belong to the Macedonian dialect: comp. Tittm. *Synon.* p. 266, Planck, in *Comment. Theol.* Vol. I. p. 164. It has a stronger meaning than *ταράσσω*, and is admirably paraphrased by Chrys., *ἀπὸ τῆς ἄνω Ἱερουσαλὴμ καὶ τῆς ἐλευθέρας ἐκβαλόντες, βιαζόμενοι δὲ καθάπερ αἰχμαλώτους καὶ μετανάστας πλανᾶσθαι.*

13. **ὑμεῖς γάρ**] A new clause, and, according to Olsh., De W., &c., a new portion of the epistle (the hortatory) here begins: *ἐνταῦθα λοιπὸν δοκεῖ μὲν εἰς τὸν ἠθικὸν ἐμβαίνειν λόγον*, Chrys. St. Paul knew so well the human heart, its tendencies and temptations, and saw so clearly how his own doctrine of Christian liberty might be perverted and adulterated, that he at once hastens, with more than usual earnestness, to trace out the ineffaceable distinctions between true spiritual freedom, and a carnal and antinomian licence. There is, however, no marked or abrupt division, but one portion of the epistle passes insensibly into the other. **γὰρ** is thus not (Brown, p. 283) a mere particle of transition, but indicates an immediate connexion with the preceding words: 'and I am justified in my expressions of indignation, for you were called,' &c. A few MSS., FG, 80... Chrys. Aug. &c. read *δέ*, a very palpable correction.

ἐπ' ἐλευθερίᾳ] '*for freedom*;' *ἐπί* here denotes the purpose or object for which they were called: so 1 Thess. iv. 7, *οὐ γὰρ ἐκάλεσεν ὑμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ*. See exx. in Winer, *Gr.* § 52. c, p. 470, and the copious list in Palm u. Rost, *Lex.* s. v. II. 2. f, Vol. I. p. 1040. **μὴ τὴν ἐλευθερίαν**, i. e. *παρέχετε*, Bos, *Ellips.* p. 382, or, more probably, *τρέπετε, pres.*, not (as De Wette) *τρέψητε*, or (as FG.... Boern. al. actually insert) *δῶτε*. Instances of the omission of the verb after *μὴ* are cited by Hartung, *Partik. μή*, 6. b. 4, Vol. II. p. 153, Klotz, *Devar.* Vol. II. p. 669, Winer, *Gr.* § 66. I. 5, p. 663: comp. Hor. *Epist.* I. 5. 12, 'Quo mihi fortunas, si non conceditur uti.' Such ellipses must of course be common in every cultivated language. **διὰ τῆς ἀγάπης**] '*by the love* ye evince,' '*by your love*.' Dr. Peile's translation, 'in your love,' is perfectly admissible: see Rom. iv. 11, *δι' ἀκροβυστίας*, viii. 25, *δι' ὑπομονῆς*, &c., where the preposition denotes the state or condition (Winer, *Gr.* § 51. i, p. 454); and, as in 2 Cor. ii. 4, *διὰ πολλῶν δακρύων*, the accompaniments: comp. Jelf, *Gr.* § 627. 1. In the present case, however, there is no good reason to depart from the more simple translation, '*by*,' i. e. 'by means of,' 'through;' love was to be the means by which their reciprocal *δουλεία* was to be shown.

δουλεύετε] *οὐκ εἶπεν ἀγαπᾶτε ἀλλήλους, ἁπλῶς, ἀλλὰ δουλεύετε, τὴν ἐπιτεταμένην δηλῶν φιλίαν*, Chrys.

14. **ὁ γὰρ πᾶς νόμος**] A few instances of this order occur in the N. T. Rose on Middl. *Greek Art.* vii, p. 104, note, cites Acts xx. 18, 1 Tim. i. 16,

ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

14. σεαυτόν] *Tisch.* ἑαυτόν. This is an instance of the preference of a more difficult, though not wholly unusual reading (see Winer, *Gr.* § 22. 5) over a more easy one, too much in defiance of external authority. Σεαυτὸν is supported by ABCDEK; very many mss.... Marc. ap. Epiph. Theodoret. Dam. (*Rec., Griesb., Scholz, Lachm.*). Ἑαυτὸν appears only in FGJ, appy. majority of mss..... Theophyl. Œc. (*Mey., Tisch.*). Usteri very plausibly suggests the falling away of one of the contiguous sigmas in the course of transcription.

(sing.), Acts xix. 7 (plural); add xxvii. 37. ἐν ἑνὶ λόγῳ] '*in one word*,' i. e. in one declaration or commandment: comp. Rom. xiii. 9. πεπλήρωται] This reading is supported no less by internal than external evidence. Πληροῦται (Text. Rec.) would imply that the process of fulfilment was still going on, whereas πεπλήρωται points to the completed and *permanent* act: comp. Rom. xiii. 8, ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε,—a meaning of the perf. which Marcion, according to Tertull. *adv. Marc.* v. 4, appears, either ignorantly or wilfully, to have misunderstood, 'adimpleta est quasi jam non adimplenda.' There is no discrepancy between this passage and Matth. xxii. 38, Mark xii. 29; for, as Meyer observes, St. Paul here takes a lofty spiritual eminence, from which, as it were, he sees all other commands so subordinated to the law of love, that he cannot consider the man who has fulfilled this in any other light than as having fulfilled the whole law: comp. Ust. *Lehrb.* II. 1. 4, p. 242. The connexion between the love toward God and the love toward man is indissoluble: 1 John iv. 20. The explanation of Vorstius and others, πληροῦσθαι = ἀνακεφαλαιοῦσθαι, Rom. xiii. 9, here falls far short of the full spiritual meaning of the passage, and also is at variance with the regular meaning of πληρ. in the N. T. See Matth. iii. 15, Rom. viii. 4, xiii. 8, Col. iv. 17. ἀγαπήσεις] The use of the imperatival future appears in three cases in the N. T.: (*a*) as a mild imperative, e. g. in prohibition, Matth. vi. 5, οὐκ ἔσῃ ὡς οἱ ὑποκριταί; (*b*) as a strong imperative, prohibition and reproof, Acts xiii. 10, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου; (*c*) as a legislative imperative; negatively, Matth. v. 21, Rom. vii. 7, &c.; and also (as here) positively, Rom. xiii. 9. The two former usages are common in classical Greek, see Jelf, *Gr.* § 413. 1, 2, Bernh. *Synt.* x. 5, p. 378: the latter seems distinctly Hebraistic; comp. Gayler, *Part. Neg.* II. 3. 3, p. 75, Winer, *Gr.* § 44. 3, p. 363. The uses of the future in the LXX, appear to be very varied, and serve to express (negatively) *quod non convenit*, Gen. xx. 9, *quod non potest*, Gen. xxxii. 12: comp. Matth. iv. 4, &c. (positively) *quod licet*, Numb. xxxii. 24, *quod solet*, Deut. ii. 11. These are almost purely Hebraistic: see esp. Thiersch, *de Pentat.* III. § 11, sq.

15. δάκνετε καὶ κατεσθίετε] '*bite and devour*;' οὐκ εἶπε, δάκνετε, μόνον, ὅπερ ἐστὶ θυμουμένου, ἀλλὰ καί, κατεσθίετε, ὅπερ ἐστὶν ἐμμένοντος τῇ πονηρίᾳ. ὁ μὲν γὰρ δάκνων ὀργῆς ἐπλήρωσε πάθος· ὁ δὲ κατεσθίων θηριωδίας ἐσχάτης παρέσχεν ἀπόδειξιν, Chrys. Instances of a similar use of δάκνετε are cited by

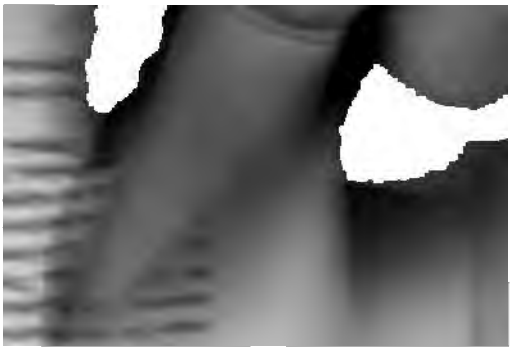
Walk according to the Spirit, whose fruits no law condemns; and not according to the flesh, the works of which exclude from the kingdom of God.

16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ

Kypke, Vol. II. p. 287, Wetst. *in loc.* ἀναλωθῆτε] '*be consumed*,' 'aufgerieben werdet:' the metaphor is continued, so that there is thus a species of climax in δάκν. κατεσθ. and ἀναλωθ. The meaning is sufficiently explained by Chrys., ἡ γὰρ διάστασις καὶ ἡ μάχη φθοροποιὸν καὶ ἀναλωτικὸν καὶ τῶν δεχομένων αὐτήν, καὶ εἰσαγόντων.

16. λέγω δέ] '*Now I say*.' The Apostle now reverts to the first portion of the command in ver. 13, μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί. Πνεύματι] '*the Spirit*,' 'secundum Spiritum Christi,' Grot.: modal, or, more correctly speaking, dative of norm, Hartung, *Casus*, p. 79. Fritz. *Rom.* xiii. 13, Vol. III. p. 142, has collected several instances of this form of dat.: see also Winer, *Gr.* § 31. 3. b, p. 244, Bernh. *Synt.* III. 14, p. 102. Πνεύματι is not 'after a heavenly or spiritual manner' (Peile), a paraphrase which wholly fails to convey the true nature of the contrast between the Πνεῦμα and σάρξ. Even the interpret. of Theodoret (comp. Chrys.) is not sufficient, σάρκα λέγει τὴν ἐπὶ τὰ χείρω τῆς γνώμης ῥοπήν, πνεῦμα δὲ τὴν ἐνοικοῦσαν χάριν, αὕτη γὰρ ἐπὶ τὰ κρείττω ποδηγεῖ τὴν ψυχήν. Πνεῦμα, in its ethical contrast with σάρξ, as Müller, *Doctrine of Sin*, Vol. I. p. 354 sq. (Clark), convincingly shows, is not either the spiritual part of man (das Geistige), or the human spirit, if even always strengthened by the Holy Spirit,—the divinized spiritual (das Geistliche), but the Holy Spirit itself, in so far as it is conceived the governing principle in man, the active and animating principle of Christian life, the Πνεῦμα τῆς ζωῆς ἐν Χρ. Ἰησ. Rom. viii. 2, the Πν. Χριστοῦ, Πν. Θεοῦ, *ib.* ver. 9. See also Neander, *Planting*, Vol. I. p. 467 (Bohn). So, on the other hand, σὰρξ is not merely the carnal as opposed to the spiritual,—the sensational part of man, but comprehends in a more general notion the whole 'life and movement of man in things of the phenomenal world.' Knapp, *Scripta Var. Arg.* p. 219 sq. appears to have felt this distinction, though he has not *fully* expressed it. Even in Rom. viii. 13, where σὰρξ might almost seem equivalent to *al πρᾶξεις τοῦ σώματος*, the context shows that the former is the generic, the latter the specific manifestations of the principle. As Müller well observes, selfishness ever appears in the background of σάρξ; its true notion is not to be obtained from mere anthropology, but the depths of religious consciousness. On the omission of the article with Πν. see ver. 5.

οὐ μὴ τελέσητε] '*ye shall not accomplish*;' see Matth. x. 23, οὐ μὴ τελέσητε τὰς πόλεις. This clause may be translated either (1) as a future, in which case καὶ will be nearly equivalent to 'ita fiet ut,' '*and thus*:' or (2) imperatively; καὶ being the simple copula joining two imperatival clauses, the first expressed affirmatively, the second negatively; so Hamm. Mey. Ust. and others. It may be remarked that it cannot be correctly said, especially in the N. T., that interpretation (2) is 'forbidden by grammatical propriety' (Bloomf. *Suppl. Notes*); see Green, *Gr.* p. 127. Of course the general principle is, that οὐ μὴ with the second pers. fut. is *prohibitive*, and that with the other persons of the future and all persons of the subj. it enounces a *negation*, and not a *prohibition*; see Herm. *on Elmsl. Med.* 1120, p. 391. But even in classical Greek it is a



18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19 φανερὰ

he almost appears to adopt the telic sense in his remarks and deductions. On the use of ἵνα in the N. T., see esp. Fritz. *Excurs. l. c.*, and Winer, (*Gr.* § 57, ἵνα, p. 537 sq.

θέλητε] This latter clause will admit of three different explanations, according as θέλητε is referred, (*a*) to the carnal will; John viii. 44, 1 Tim. v. 11: (*b*) to the moral or better will, or (*c*) the free-will in its ordinary acceptation. The first interpretation, which is supported both by Chrys. and Theod., and also several distinguished modern expositors (Bull, *Harm. Ap.* II. 9. 25 sq., Neander, *Planting*, Vol. I. p. 468, note (Bohn)), must still be pronounced logically inconsistent with ταῦτα δὲ ἀλλήλ. ἀντίκ., which seems rather to point to the opposition incurred than the victory gained by the Spirit. The second interpretation, though possibly in a less degree, is open to the same objection; still it derives great support from Rom. vii. 15, where θέλειν distinctly points to the imperfect though better will; see Schott, *in h. l.* The third interpret. best sustains the logical connexion of the words; but then, of course, this ἰσόῤῥοπος μάχη must be only predicated, in its full extent, of the earlier and more imperfect stages of a Christian course; see Olsh. *in. loc.* The state of the true believer is conflict, but with final victory; a truth that was felt even by the Jews, among whom Abraham, Isaac, Jacob, and more especially Joseph, were ever cited as instances of a victorious issue: Schoettg. *de luctâ Carnis et Spiritus*, III. 10, 11 (Vol. I. p. 1204).

18. **δὲ δή**] 'Ubi *vero* Spiritus vincit, acie res decernitur,' Beng. When the Spirit becomes truly the leading and guiding principle, then, indeed, the doubtful struggle has ceased; they would then no longer fulfil the works of the flesh, and would no longer be in bondage to the law: comp. Maurice, *Unity of N. T.*, p. 510, and Baur, *Paulus*, p. 534, note. **Πνεύματι ἄγεσθε**] '*by the Spirit*;' instrumental dative, 2 Tim. iii. 6, ἀγόμενα ἐπιθυμίαις ποικίλαις: see Winer, *Gr.* § 31. 4, p. 245, and exx. Kypke, Vol. II. p. 172. Who can doubt, says Müller (*Doctr. Sin*, Vol. I. p. 355), that Πν. ἄγεσθ. here entirely corresponds in the mind of the Apostle with Rom. viii. 14, Πνεύματι Θεοῦ ἄγονται; and that thus the fuller and deeper meaning of Πνεῦμα must be maintained throughout this paragraph. **οὐκ ἐστὲ ὑπὸ νόμον**] '*ye are not under the law*.' These words have received various interpretations, 'the law is no longer to you, i.e., an alien principle,' Ust. *Lehrb.* I. 4. A, p. 57: 'Ye have no need of the law;' see Chrys., οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας. The simplest explanation seems, 'The law has no dominion over you, because it finds nothing in you to forbid or to condemn;' see ver. 23. Perhaps at first sight the more obvious conclusion would have been, 'ye are not under the influences of the flesh;' but as the law was confessedly the principle which was ordained against the influences and ἔργα τῆς σαρκός (Rom. vii. 7 sq.), the Apostle (in accordance with the general direction of his argument) draws his conclusion relatively rather to the principle, than to the mere state and influences against which that principle was ordained. This view seems confirmed by the following verse.

19. **φανερὰ δέ**] '*But*, to explain and substantiate more fully the last assertion (οὐκ ἐστὲ ὑπὸ νόμον), the open

ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ
κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα
δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε.

17. δέ. The evidence in favour of γάρ is thought not decisive, still so strong as to deserve notice. Tisch. reads δέ with ACH***K nearly all mss. . . very many Vss . Chrys Theodoret Lucif. al. *Rec.* *Goth.* *Sahidic.* *Latin.* adopts γάρ with B*EFG . . Vulg. It. Copt. . Latin Fr. Rec. . Nearly the same authorities are here in favour of γάρ and δέ respectively as in ch. i 11: in that case however internal considerations were of more weight. Here the resultant use of δέ gives an excellent and natural sense still, on the other hand, γάρ is used as often in St. Paul's Epp. even closely following another γάρ, that it might almost be said the more frequent use is in its favour. On the whole I rather prefer γάρ, but I have not felt myself supported by sufficient authority to reverse Tischendorf's reading.

matter of considerable doubt whether there are not some instances of ἐὰν with the second pers. sing. indicative even in classic Greek. Buttm. Gr. p. 238 and certainly Winer's observation, that the first negative μὴ in ἐὰν μὴ and ἐὰν οὐ is sometimes omitted, deserves consideration. Under any circumstances it seems perfectly clear that in later writers, more particularly in the LXX. where the use of ἐὰν is nearly all combinations but sel. with sub. is most abundant, see the list of exx. in Winer, p. 287 sq. The use of these particles is next, that in objective sense be solely urged, on grammatical grounds, against ἐὰν οὐ = ἐὰν μὴ, impossible. Still, as there is not a distinct imperative, ἐὰν μὴ ἐὰν οὐ with sub. in the N. T., and as this union of the imperat. and fut. is not uncommon, it seems best to adopt the first interpretation. The use of the subj. alone for the future is simple (and commonly negative) enunciation is a singular but indisputable feature of [illegible] see Lobeck, *Phryn.* p. 752, Rost. *Gram.* I. 25. p. 109.

17. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, "tending to govern you, being

Conyb. and Howson. It does not appear here necessary to add another to the already over-large list of instances of the most substantive as the same meaning of the particle can be consistently maintained. See a similar similarity Matt. ii. 1 Thess. v. 4, ἵνα ἡμᾶς ἡ ἡμέρα ὡς κλέπτας καταλάβῃ, it would perhaps the eventual conclusion is so prominently contemplated as to assume the notion of design. The final sentence, in fact, corresponds to the illative sentence Jeremiah, ἐὰν = ὡς ἂν. Exod. Levit. Num. I. 2. viii. Still, in the present case, the particle is fairly retained. The ultimate end of the σαρκικὰ ἔργα on the part of such persons is so plainly what the other principle would lead him to [illegible] Irenæus, ἀνὰ Vitæ, impedit vos, ne mihi perficiatis ea, quæ volo. contra vestræ adversantur vobis ut ea quæ Deputatos perficere studeatis. see Fritz. Excurs. a Matth. p. 1. Rom. Rom. p. 333 sq. Tisch. and De Wette appeal to the interpretation in Augustine considerations but see next page, and com. Hieron. Jerome, VI. Par. p. 113. Aug. Lib. Lib., where, although Hieronymi points the whole sense of ἵνα in connection,

18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19 φανερὰ [illegible]

he almost appears to adopt the telic sense in his remarks and deductions. On the use of ἵνα in the N. T., see esp. Fritz. *Excurs. l. c.*, and Winer, *Gr.* § 57, ἵνα, p. 537 sq.

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18. **εἰ δέ**] 'Si vero [illegible] acie res decernitur [illegible] Spirit becomes [illegible] guiding principle, [illegible]

doubtful struggle has ceased [illegible] would then no longer fulfil the works of the flesh, and would no longer be in bondage to the law [illegible] *Unity of N. T.*, p. [illegible] *Paulus*, p. [illegible] μασι ἄγεσθε [illegible] by the Spirit [illegible] mental dative, 2 Tim. [illegible] ἐπιθυμίαις ποικίλαις [illegible] 31. 4, p. 245, and [illegible] p. 172. Who can doubt [illegible] (*Doctr. Sin.* Vol. [illegible] ἄγεσθε here entire [illegible] the mind of the Apost[illegible] viii. 14. Πνεύματι [illegible] that thus the inner [illegible] of Πνεῦμα must be [illegible] out the [illegible] ἐστὲ ὑπὸ νόμον [illegible] *law*. The [illegible] various [illegible] no longer [illegible] [illegible]

δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι,

difference between the works of the flesh (against which the law is ordained) and the fruit of the Spirit (against which there is no law) shall now be manifested by special examples.' **ἅτινά ἐστι**] '*of which class are*,' i.e., 'such, for instance, as;' not so much 'quippe quæ,' De Wette, as 'quæ quidem,' Schott: see note, ch. iv. 24. **ἀκαθαρσία, ἀσέλγεια**] '*uncleanness, wantonness*,' Tittmann, *Synonym.* p. 151, defines the former of these words as a generic expression for 'quælibet vitæ animique impuritas;' the latter as 'protervitas et impudens petulantia hominis ἀσελγοῦς (qui nullam verecundiæ pudorisque rationem habet),—non obscœnitas aut fœditas lubidinis.' Similarly *Etym. Mag.* ἀσέλγεια· ἑτοιμότης πρὸς πάσαν ἡδόνην: comp. Rom. xiii. 13, 2 Cor. xii. 21 (where the same three words are in connexion), Eph. iv. 19. Winer observes that the vices here enumerated may be grouped into four classes,—(1) *sensuality;* (2) *idolatry*, not merely spiritual, but actual; amalgamation of Christianity and heathenism, 1 Cor. viii. 7; comp. Neander, *Planting*, Vol. I. p. 243, note (Bohn); (3) *malice;* (4) *excesses*. Beng. similarly divides them as 'peccata commissa cum proximo, adversus Deum, adversus proximum, et circa se ipsum, cui ordini respondet enumeratio fructus Spiritus.' There does not, however, appear any studied precision in the classification: St. Paul, as Aquinas remarks, 'non intendit enumerare omnia vitia ordinate et secundum artem, sed illa tantum in quibus abundant, et in quibus excedunt illi ad quos scribit.'

20. **φαρμακεία**] '*sorcery*;' according to some commentators, 'poisoning,' on account of its juxtaposition to ἔχθραι: see exx. in Schleusn. *Lex. in LXX.* s.v., Exod. vii. 11, &c. The former meaning is most suitable, for sorcery, as Meyer notices, was especially prevalent in Asia; see Acts xix. 19. **θυμοί**] '*deeds of wrath*;' θυμὸς is not so much '*inimicitia* hominis acerbi et iracundi,' Tittm. *Synon.* p. 133, as *iracundia*. It differs from ὀργή, both in its rise, as more sudden (Luke iv. 28, Acts xix. 28), and its nature, as less lasting (compare Wisdom, xlviii. 10, κοπάσαι ὀργὴν πρὸ θυμοῦ); see Fritz. *Rom.* ii. 8, Vol I. p. 105. The plurals serve to denote the various concrete forms of the abstract sins enumerated: see Bernhardy, *Synt.* II. 6, p. 62, and the exx. of θυμοί noticed by Lobeck, *Ajax*, 716. This use of the plural is ably discussed and illustrated by Heinichen on Euseb. *Eccl. Hist.* VIII. 6, Vol. III. p. 18 sq. **ἐριθεῖαι**] '*caballings*.' The correct meaning of this word has not been understood either by the ancient commentators, or what is more singular (as in Steph. *Thesaur.* s. v. there are indications of a right perception of its meaning), by the great majority of modern writers. Even Maurice, *Unity of N. T.* (on Rom. ii.), p. 261, perpetuates the mistake, although Conyb. and Hows., and Alford *in loc.* have correctly pointed out the true derivation of the word. Ἐριθεία is not connected with ἔρις, but with the Homeric word ἔριθος, 'a day-labourer,' and is derived either from ἔριον (τὴν ἐργαζομένην τὰ ἔρια, Phavor. *Eclog.* p. 201, ed. Dind.), or more probably from ΕΡΩ, ἔρδω, ἐρέθω; comp. Lobeck,

ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. 22 ὁ δὲ

21. φόνοι] Omitted by *Tisch.* with B; 17. 33. 35. 57. 73..... Demid. Aug*..... Clem. Marcion ap Epiph. Iren.; Cypr. Hieron. (distinctly) Ambrst. Aug. ([*Lachm.*], approved by *Mill*). The authorities for the text are ABCDG, &c. ..... Clarom., Boern, and nearly all Vv. ..... Chrys. &c. (*Rec.*, *Griesb.*, *Scholz.*, *Mey.*) These so decidedly preponderate, and the studied paronomasia is so fairly probable, that we do not hesitate to restore φόνοι.

Patholog. p. 365. Its meaning, then, is (1) *Labour for hire*, Suidas, s. v. δεκάζεσθαι; (2) *Scheming* or *intriguing for office*, 'ambitus,' Aristot. *Pol.* v. 2. 3, p. 1302. ed. Bekk.; (3) *Party spirit*, a contentious spirit of faction. The third seems to be the prevailing sense in the N. T., where ἐριθ. occurs no less than seven times. The context will generally best determine the exact meaning. In Rom. ii. 8, οἱ ἐξ ἐριθ. are coupled with οἱ ἀπειθοῦντες τῇ ἀληθείᾳ, and in antithesis to οἱ καθ' ὑπομονὴν ἔργου ἀγαθοῦ; in 2 Cor. xii. 20, ἐριθεῖαι are enumerated between θυμοί and καταλαλιαί: in Phil. i. 16, ἐριθ. is in antithesis to ἀγάπη, ib. ii. 3, it is connected with κενοδοξία, and in James, iii. 14, 16, with ζῆλος. In Ignat. *Philad.* 8, ἐριθ. is opposed to χριστομαθεία. All these passages (with the exception of Rom. *l. c.*, where ἐριθ. seems rather 'self-seeking' (Alf.), or 'obstinacy' (Rück.), see De Wette *in loc.*) admit of Fritzsche's definition of ἐριθεία, as 'summa invidia pectore inclusa proclivitasque ad machinationes.' See Rückert, *on Rom. l. c.*, and especially Fritzsche's elaborate Excursus on ἔριθος, ἐριθεία, ἐριθεύομαι, &c., in his *Commentary on Rom.* Vol. I. p. 143 sq.

21. ἃ προλέγω ὑμῖν] '*about which I tell you beforehand*:' 'præmoneo, priusquam veniat dies retributionis, sive judicii, quem hic respicit,' Est. (Pol. *Syn.*); or simply '*prædico*, ante eventum,' Beng. It is not necessary to refer ἃ to πράσσοντες, as an accus. derived by attraction from the accus. *objecti* after that word (Schott, Olsh.); as the ordinary explanation, 'quod attinet ad ea quæ' (Camerar.), seems perfectly satisfactory. In such cases, however, the relative is legitimately governed by the verb, and the sentence involves a slight, but perfectly intelligible, anacoluthon: comp. Fritz. *Rom.* vi. 10, Vol. I. p. 393, and note on ch. ii. 20. τὰ τοιαῦτα] '*such things as these*,' '*all such things*.' The article with τοιοῦτος denotes a known person or thing, or the whole class of such, but not an undefined individual out of the class; as in that case τοιοῦτος is anarthrous: see Kühner on Xenoph. *Mem.* I. 5. 2. Comp. also Jelf, *Gr.* § 453. β., where, however, as also in Scheuerl. *Synt.* p. 222, Xenoph. *Mem. l.c.* is quoted *with* the article; whereas the omission (though not approved by Bornem. on the ground that the preceding substantive is really rendered definite by the epithet attached) seems certainly more probable. At any rate, it can scarcely be considered a fully pertinent example.

22. καρπός] '*fruit*.' Διὰ τί δὲ καρπὸν καλεῖ τοῦ Πν.; ὅτι τὰ μὲν

καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. 24 οἱ δὲ

πονηρὰ ἔργα ἐξ ἡμῶν γίγνεται μόνον· διὸ καὶ ἔργα καλεῖ· τὰ δὲ καλὰ οὐ τῆς ἡμετέρας ἐπιμελείας δεῖται μόνον, ἀλλὰ καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας, Chrys. Olsh. (comp. Bloomf.) observes that the word was, probably, used with reference to the organic development of these virtues from their root, the Spirit. Though it is possible no marked distinction may be intended, yet certainly καρπὸς is nearly always used by St. Paul 'in bonam partem.' Rom. i. 13, vi. 22, xv. 28, Eph. v. 9, Phil. i. 11, 22, iv. 17. This is further confirmed by Rom. vi. 21, where καρπὸς is used relatively to evil works in the sense of 'what fruit,' i. e., 'what really beneficial result had ye, &c.'

χρηστότης, ἀγαθωσύνη] '*benevolence, goodness.*' These words are nearly synonymous. The former may perhaps denote that benevolence and sweetness of disposition ('benignity,' Wicl., Rheims Transl.) which finds its sphere and exercise in our intercourse with one another. See Tit. iii. 4, where it is joined with φιλανθρωπία. It is defined in Plato *Def.* 412 E, as ἤθους ἁπλαστία μετ' εὐλογιστίας: comp. Tittm. *Synon.* p. 140, and Planck, ap. *Comment. Theol.* Part I. p. 197. The latter (ἀγαθ.), a somewhat rare word, though occurring in three other places in St. Paul's Epp., Rom. xv. 14, Eph. v. 9, 2 Thess. i. 11, seems to mark that propension of mind which leads a man *both to will and do* what is good, somewhat more than 'animi ad optima quæque propensio,' (Gom. *on Rom.* xv. 14), or merely ἡ ἀπηρτισμένη ἀρετή (Phavorinus, Zonaras); see Stier, *Ephes.* Vol. II. p. 265, and comp. Suicer, *Thes.* Vol. I. p. 16. The idea of 'bountifulness, Nehem. ix. 25, is necessarily included. The somewhat late word ἀγαθότης (Lob. *Phryn.* p. 350) may be distinguished from it, as denoting rather 'goodness in its essence,' and is thus commonly used in reference to God.

πίστις] not merely 'fidelitas, veracitas in promissis' (Men. ap. Pol. *Syn.*), i. e., 'good faith,' Matth. xxiii. 23, Tit. ii. 10, πίστις ἀγαθή; but *trustfulness* (Conyb. and Howson), faith in God's promises, and reliance on His mercies. De W. cites 1 Cor. xiii. 7, πάντα πιστεύει.

23. **πραΰτης**] '*meekness,*' Tittmann, *Synon.* p. 140, defines πραΰς as 'mansuetus, qui æquo animo omnia fert (*sanftmüthig*),' comp. Aristot. *Eth.* iv. 11. This is insufficient: the Christian grace of πρ. is rather submissiveness to God's will than mere gentleness, or ἀταραξία. **τῶν τοιούτων** need not be taken as masculine (Theod.). Brown's argument (p. 307) is certainly not convincing, 'τοιούτων not τοιαύτων,' a curious oversight. The use of the article (Olsh.) seems in favour of the neuter, but this is not perfectly conclusive. **οὐκ ἔστι νόμος**] '*there is no* (condemnatory) *law.*' The explanation *per meiosin*, 'tantum abest ut iis legis Mosaicæ terrores sint metuendi, ut potius Deo sint grati,' Rosenm. (cited by Brown) is not satisfactory. St. Paul draws a contrast between the legal judgment under which the former class lay, and the freedom from it which those who are led by the Spirit enjoy: comp. Bull, *Exam. Cens.*, XVII. 16, where, however, the masc. interpr. of τοιούτων is adopted.

24. **οἱ δέ**] '*Now they:*' δὲ is not

τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. 25 εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ

24. τοῦ Χριστου] *Tisch.* adds Ἰησοῦ with ABC; al. . . . Copt. Sahid. Æth. Slav. . . . Cyr. (often), Doroth. Bas. Procop. Dam. al.; Aug. [*Lachm.*]. The external authorities for the omission are DEFGJK (FG add ἐντες, scil. ὄντες); Vulg. It. Syr. (both) al. . . . Chrys. Theodoret. Pseud-Ath. al.; very many Lat. Ff. (*Rec.*, *Griesb.*, *Scholz*). Probably the external evidence (on account of the important MSS. ABC) will be pronounced in favour of the addition, but the internal argument against it is very strong; as the order, ὁ Χριστὸς Ἰησοῦς, is very unusual in St. Paul's Epp. I have only been able to find it in Eph. iii. 1, Col. ii. 6 (*Tisch.*); but in both cases there is a variety of reading.

for γάρ, Beza, Piscator, and others, nor simply continuative (Auth. Vers.), nor resumptive (see Beng.), but marks the application to Christians generally of the particulars just adduced in illustration of the assertion in ver. 18. The connexion of the whole paragraph, then, from ver. 16 appears to be as follows: 'The Spirit and the flesh are contrary to each other; if the flesh prevail, man is given over to all sin, and excluded from the kingdom of God: if the Spirit be the leading principle, man brings forth good fruits, and is free from the curse of the law. Now, the distinguishing feature of the true Christian is the crucifixion of the flesh; consequently, as must be obvious from what has been said, the living in and being led by the Spirit,' see esp. Rückert *in loc.*, who has ably elucidated this connexion.

ἐσταύρωσαν] '*have crucified.*' This ethical crucifixion is here designated as an act *past* (comp. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη), though it really is and must be a continuing act as well (Rom. viii. 13); for, as Olsh. well remarks, St. Paul here presents us with the idea of the true Christian, the character in all its highest perfection and completeness. The aor. ἐσταύρ. is neither *for* the perf. (solely with reference to baptism), nor the present (solely with reference to existing faith), but enunciates a general truth, correctly marking an action which was in operation at different indefinite moments of the past. See esp. Jelf, *Gr.* § 402. 1; and comp. Soph. *Antig.* 1318 (last line) ἐδίδαξαν, on which Wex remarks, 'unum exemplum, quod aliquando evenerit, tanquam norma proponitur.' Hence the aorist has been *said* to express what is wont to happen, Madvig, *Gr.* § 335. On the doctrinal import of this verse, and its connexion with other portions of St. Paul's Epp., see Usteri, *Lehrb.* II. 1. 3, p. 202 sq.

25. εἰ ζῶμεν] The connexion of thought is rightly explained by Schott: 'Enecatâ in hominibus Christianis τῇ σαρκί, necesse est in iisdem vivat suamque vim libere exserat τὸ Πνεῦμα.' The omission of all illative particles makes the exhortation more forcible and emphatic. Πνεύματι] '*by the Spirit*,' Hamm. It is very doubtful how this dative is to be explained. Fritz. *Rom.* xiii. 13, Vol. III. p. 142, very plausibly compares ζῆν Πνεύματι with the words and sentiment of Rom. xiv. 6—8, and translates, 'si vitam nostram ad Spiritum referimus, ad Spiritum etiam dirigamus vitam.' The great objection to this translation is the insufficient antithesis between the two clauses. On the whole, the ordinary explanation appears most satis-

στοιχῶμεν. 26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Ye who are spiritual should bear and forbear: examine yourselves before ye judge others.

VI. Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευ-

1. προλημφθῇ] On this form and μψ, see Tisch. *Prolegom. in N.T.*, p. xx.

factory, the first Πνεύματι being a species of instrumental dative (Winer, *Gr.* § 31. 4, p. 245): 'if we *live* (emphatic) by the gift and efficacy of the Spirit, if the Spirit is our principle of life,' comp. 2 Cor. iii. 6, τὸ δὲ Πνεῦμα ζωοποιεῖ, and Neand. *Planting*, Vol. I. p. 469 sq. (Bohn). De Wette, doubting (appy. without sufficient reason) whether such an expression as to 'live by the Spirit' is in accordance with St. Paul's usual language, adopts the circumstantial dative 'in the Spirit.' Bp. Middleton, in accordance with his canon, translates Πνευμ. in both cases 'spiritually;' but it is impossible not to feel that the whole force of the verse, and still more its connexion with what has preceded, is thus completely lost. The second Πνεύματι is obviously the dative of norm, κατὰ τοὺς ἐκείνου νόμους πολιτευόμενοι, Chrys. Fritz. *on Rom.* iv. 12, Vol. I. p. 225, explains it as a dat. commodi, 'Spiritui vitam consecrate;' but this, *on Rom.* xiii. 13, he appears to have retracted.

στοιχῶμεν] Usteri notices the doctrinal significance of the hortative and imperative form. The Apostle evidently assumes the union and co-existence of the Divine and human powers in the heart of the true Christian. See *Lehrb.* II. 1. 3, p. 218 note. The omission of the particle of connexion gives force and vigour, 1 Cor. iii. 17.

26 μὴ γινώμεθα κ.τ.λ.] '*Let us not become*,' not as in Auth. Vers. 'let us not be;' for as Mey. observes, not only in the first person, but in the use of γιν. there seems an intentional mildness. As this verse contains a special admonition, it might at first sight seem to belong to chap. vi.; and is so connected by Meyer and others. The address, ἀδελφοί (see ch. iv. 12) at the beginning of the chap., as well as the change of person, is, however, such a serious obstacle to this connexion, that we must connect ver. 26 with Chap. v., as a species of concluding warning against those particular sins of the Galatians which the Apostle alluded to in ver. 13–15 and at the close of ver. 20. At the same time, the verse serves very naturally to connect the doctrinal with the more directly admonitory portion of the Epistle. προκαλούμενοι] scil. εἰς φιλονεικίας καὶ ἔριδας, Chrys. 'calling one another out to the field of controversy,' Brown; see exx. in Wetst., all of which are very pertinent. The meaning of φθονοῦντες has been modified by some commentators, 'withholding out of envy' (Olsh.), 'hating' (Brown). This is not necessary; φθονεῖν is the correlative act on the part of the weak, to the προκαλεῖσθαι on the part of the strong. The strong vauntingly challenged their weaker brethren: they could only retaliate with *envy*. Φθονέω does not occur elsewhere in N. T.; in James iv. 2, the correct reading is φονεύετε.

CHAPTER VI. 1. ἀδελφοί] 'Latet in hoc etiam uno verbo argumentum,' Beza. ἐὰν καὶ προλημφθῇ] '*if a man be even surprised or caught*.' The verb προλημφθῇ has re-

ματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος,

ceived several different interpretations, in accordance with the different meanings assigned to *πρό*. The more strict temporal meaning, 'antea,' whether referred to the arrival of the Epistle (Grot.), to a recurrence of the offence (Winer), or to the attempt at restoration, the *λαμβάνεσθαι* taking place before the *καταρτ.* (Olsh.), is unsatisfactory, as the emphatic position of *προλημφθῇ* and the force of *καὶ* are both obscured. The common reference to the unexpectedness of the sin ('notat improvisam occupationem,' Vorst.), *ἐὰν συναρπαγῇ* (Chrys.), is also inconsistent with *καί*, as this meaning of *πρὸ* would tend to excuse and qualify, whereas *καὶ* seems to point out aggravation of the offence. If, however, *πρὸ* be referred to the power of escape,—'be caught before he could escape, flagrante delicto,'—both the intensive force of *καί*, the emphatic position of *προλημφθῇ*, and the general tenor of the exhortation, is fully preserved. It must be admitted this meaning of *προλαμβ.* is rare, but see exx. in Kypke, Vol. II. p. 289, and esp. Wisdom, xvii. 16, *προληφθεὶς, τὴν δυσάλυκτον ἔμεινεν ἀνάγκην*. De Wette's objections to this explanation have not much weight. On the difference between *ἐὰν καὶ* and *καὶ ἐάν*, see note, ch. i. 8, Herm. *Vig.* No. 307, Klotz, *Devar.* Vol. II. p. 519. **πνευματικοί**] The tenor of the exhortation, coupled with the similar distinctions which St. Paul seems elsewhere to have recognised in his converts (e.g., 1 Cor. iii. 1), seems in favour of the opinion that the Apostle is here designating not merely those who were subjectively *πνευματ.* (those who thought themselves so, comp. Windischm.), but those who were objectively *πνευματ.*, those who had remained true to him and his doctrines, see Olsh. *in loc.* That the teachers are mainly addressed, ver. 1–6, and the hearers and laity, ver. 6–10, is also probable. **καταρτίζετε**] '*restore.*' The technical meaning *ἀπὸ τῶν ἐξαρθρημάτων*, 'reponere in artu luxata membra,' Steph. *Thes.* IV. p. 1213, adopted by Beza, Bloomf., Brown, and others, does not appear here alluded to. Exx. of the simple ethical sense (*διορθοῦτε*, Chrys.) are sufficiently common; comp. Herodot. v. 28, *καταρτίζειν* (*Μίλητον*), Stob. *Floril.* I. 85, *καταρτ. φίλους διαφερομένους*, Greg. Nazianz. Vol. I. p. 443 B, *πόθεν οὖν ἄρξομαι καταρτίζειν ὑμᾶς, ἀδελφοί* (cited by Dindorf). **πνεύματι πραΰτητος**] '*the spirit of meekness*,' not merely 'a meek spirit,' compare Winer, *Gr.* § 34. 2. b. obs., p. 268. *Πνεῦμα ultimately* refers, as Chrysostom felt, to the Holy Spirit, one of whose especial charisms is 'gentleness,' ch. v. 23; but this must not be forced in translation, for as in 1 Cor. iv. 21 (where *πν. πραΰτητος* is joined with *ἀγάπη*), so here *πν.* seems *immediately* to refer to the state of the inward spirit as wrought upon by the Holy Spirit, and *ultimately* to the Holy Spirit as the inworking power. Comp. Rom. i. 4, *πν. ἁγιωσύνης*, viii. 15, *πν. υἱοθεσίας*, 2 Cor. iv. 13, *πν. τῆς πίστεως*, Eph. i. 17, *πν. σοφίας*, in all which cases *πν.* seems to indicate the Holy Spirit, and the abstract gen. the specific *χάρισμα*: see Hamm. *in loc.* **σκοπῶν σεαυτόν**] Instances of this emphatic and individualizing enallage of number are given in Bernh. *Synt.* XII. 5, p. 421. Lachm. connects this clause with ver. 2, putting a full stop after *πραΰτητος*, and comma after *πειρασθῇς*. The whole point of the address is lost by

ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

14. σεαυτόν] *Tisch.* ἑαυτόν. This is an instance of the preference of a more difficult, though not wholly unusual reading (see Winer, *Gr.* § 22. 5) over a more easy one, too much in defiance of external authority. Σεαυτὸν is supported by ABCDEK; very many mss.... Marc. ap. Epiph. Theodoret. Dam. (*Rec., Griesb., Scholz, Lachm.*). Ἑαυτὸν appears only in FGJ, appy. majority of mss..... Theophyl. Œc. (*Mey., Tisch.*). Usteri very plausibly suggests the falling away of one of the contiguous sigmas in the course of transcription.

(sing.), Acts xix. 7 (plural); add xxvii. 37. ἐν ἑνὶ λόγῳ] '*in one word*,' i. e. in one declaration or commandment: comp. Rom. xiii. 9. πεπλήρωται] This reading is supported no less by internal than external evidence. Πληροῦται (Text. Rec.) would imply that the process of fulfilment was still going on, whereas πεπλήρωται points to the completed and *permanent* act: comp. Rom. xiii. 8, ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε,—a meaning of the perf. which Marcion, according to Tertull. *adv. Marc.* v. 4, appears, either ignorantly or wilfully, to have misunderstood, 'adimpleta est quasi jam non adimplenda.' There is no discrepancy between this passage and Matth. xxii. 38, Mark xii. 29; for, as Meyer observes, St. Paul here takes a lofty spiritual eminence, from which, as it were, he sees all other commands so subordinated to the law of love, that he cannot consider the man who has fulfilled this in any other light than as having fulfilled the whole law: comp. Ust. *Lehrb.* II. 1. 4, p. 242. The connexion between the love toward God and the love toward man is indissoluble: 1 John iv. 20. The explanation of Vorstius and others, πληροῦσθαι = ἀνακεφαλαιοῦσθαι, Rom. xiii. 9, here falls far short of the full spiritual meaning of the passage, and also is at variance with the regular meaning of πληρ. in the N. T. See Matth. iii. 15, Rom. viii. 4, xiii. 8, Col. iv. 17. ἀγαπήσεις] The use of the imperatival future appears in three cases in the N. T.: (*a*) as a mild imperative, e. g. in prohibition, Matth. vi. 5, οὐκ ἔσῃ ὡς οἱ ὑποκριταί; (*b*) as a strong imperative, prohibition and reproof, Acts xiii. 10, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου; (*c*) as a legislative imperative; negatively, Matth. v. 21, Rom. vii. 7, &c.; and also (as here) positively, Rom. xiii. 9. The two former usages are common in classical Greek, see Jelf, *Gr.* § 413. 1, 2, Bernh. *Synt.* x. 5, p. 378: the latter seems distinctly Hebraistic; comp. Gayler, *Part. Neg.* II. 3. 3, p. 75, Winer, *Gr.* § 44. 3, p. 363. The uses of the future in the LXX, appear to be very varied, and serve to express (negatively) *quod non convenit*, Gen. xx. 9, *quod non potest*, Gen. xxxii. 12: comp. Matth. iv. 4, &c. (positively) *quod licet*, Numb. xxxii. 24, *quod solet*, Deut. ii. 11. These are almost purely Hebraistic: see esp. Thiersch, *de Pentat.* III. § 11, sq.

15. δάκνετε καὶ κατεσθίετε] '*bite and devour*;' οὐκ εἶπε, δάκνετε, μόνον, ὅπερ ἐστὶ θυμουμένου, ἀλλὰ καί, κατεσθίετε, ὅπερ ἐστὶν ἐμμένοντος τῇ πονηρίᾳ. ὁ μὲν γὰρ δάκνων ὀργῆς ἐπλήρωσε πάθος· ὁ δὲ κατεσθίων θηριωδίας ἐσχάτης παρέσχεν ἀπόδειξιν, Chrys. Instances of a similar use of δάκνετε are cited by

Walk according to the Spirit, whose fruits no law condemns; and not according to the flesh, the works of which exclude from the kingdom of God.

16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ

Kypke, Vol. II. p. 287, Wetst. *in loc.* **ἀναλωθῆτε**] '*be consumed*,' 'aufgerieben werdet:' the metaphor is continued, so that there is thus a species of climax in δάκν. κατεσθ. and ἀναλωθ. The meaning is sufficiently explained by Chrys., ἡ γὰρ διάστασις καὶ ἡ μάχη φθοροποιὸν καὶ ἀναλωτικὸν καὶ τῶν δεχομένων αὐτήν, καὶ εἰσαγόντων.

16. **Λέγω δέ**] '*Now I say*.' The Apostle now reverts to the first portion of the command in ver. 13, μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί. **Πνεύματι**] '*the Spirit*,' 'secundum Spiritum Christi,' Grot.: modal, or, more correctly speaking, dative of norm, Hartung, *Casus*, p. 79. Fritz. *Rom.* xiii. 13, Vol. III. p. 142, has collected several instances of this form of dat.: see also Winer, *Gr.* § 31. 3. b, p. 244, Bernh. *Synt.* III. 14, p. 102. Πνεύματι is not 'after a heavenly or spiritual manner' (Peile), a paraphrase which wholly fails to convey the true nature of the contrast between the Πνεῦμα and σάρξ. Even the interpret. of Theodoret (comp. Chrys.) is not sufficient, σάρκα λέγει τὴν ἐπὶ τὰ χείρω τῆς γνώμης ῥοπήν, πνεῦμα δὲ τὴν ἐνοικοῦσαν χάριν, αὕτη γὰρ ἐπὶ τὰ κρείττω ποδηγεῖ τὴν ψυχήν. Πνεῦμα, in its ethical contrast with σάρξ, as Müller, *Doctrine of Sin*, Vol. I. p. 354 sq. (Clark), convincingly shows, is not either the spiritual part of man (das Geistige), or the human spirit, if even always strengthened by the Holy Spirit,—the divinized spiritual (das Geistliche), but the Holy Spirit itself, in so far as it is conceived the governing principle in man, the active and animating principle of Christian life, the Πνεῦμα τῆς ζωῆς ἐν Χρ. Ἰησ. Rom. viii. 2, the Πν. Χριστοῦ, Πν. Θεοῦ, *ib.* ver. 9. See also Neander, *Planting*, Vol. I. p. 467 (Bohn). So, on the other hand, σὰρξ is not merely the carnal as opposed to the spiritual,—the sensational part of man, but comprehends in a more general notion the whole 'life and movement of man in things of the phenomenal world.' Knapp, *Scripta Var. Arg.* p. 219 sq. appears to have felt this distinction, though he has not *fully* expressed it. Even in Rom. viii. 13, where σὰρξ might almost seem equivalent to *al πρᾶξεις τοῦ σώματος*, the context shows that the former is the generic, the latter the specific manifestations of the principle. As Müller well observes, selfishness ever appears in the background of σάρξ; its true notion is not to be obtained from mere anthropology, but the depths of religious consciousness. On the omission of the article with Πν. see ver. 5.

οὐ μὴ τελέσητε] '*ye shall not accomplish*;' see Matth. x. 23, οὐ μὴ τελέσητε τὰς πόλεις. This clause may be translated either (1) as a future, in which case καὶ will be nearly equivalent to 'ita fiet ut,' '*and thus*:' or (2) imperatively; καὶ being the simple copula joining two imperatival clauses, the first expressed affirmatively, the second negatively; so Hamm. Mey. Ust. and others. It may be remarked that it cannot be correctly said, especially in the N. T., that interpretation (2) is 'forbidden by grammatical propriety' (Bloomf. *Suppl. Notes*); see Green, *Gr.* p. 127. Of course the general principle is, that οὐ μὴ with the second pers. fut. is *prohibitive*, and that with the other persons of the future and all persons of the subj. it enounces a *negation*, and not a *prohibition*; see Herm. *on Elmsl. Med.* 1120, p. 391. But even in classical Greek it is a

ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε.

17. δέ]. The evidence in favour of γὰρ is, though not decisive, still so strong as to deserve notice. *Tisch.* reads δὲ with ACD***JK, nearly all mss. ... very many Vv. ... Chrys .Theodoret. Dam. al. (*Rec., Griesb., Scholz*). *Lachm.* adopts γὰρ with BD*EFG, 17 ... Vulg. It. Copt. ... Latin Ff (*Mey.*). Nearly the same authorities are here in favour of γὰρ and δὲ respectively, as in ch. i. 11; in that case, however, internal considerations were of more weight. Here the metabatic use of δὲ gives an excellent and natural sense, still, on the other hand, γὰρ is used so often in St. Paul's Epp., even closely following another γάρ, that it might *almost* be said the usus loquendi was in its favour. On the whole I rather prefer γάρ, but I have not felt myself supported by sufficient authority to reverse *Tischendorf's* reading.

matter of considerable doubt whether there are not some instances of οὐ μὴ with the second pers. subj. imperatively used (see exx. in Gayler, *Partic. Neg.* p. 435); and certainly Gayler's observation, that the first negative both in οὐ μὴ and μὴ οὐ is *sometimes* 'oratorium magis quam logicum,' deserves consideration. Under any circumstances it seems perfectly clear that in later writers, more particularly in the LXX, where the use of οὐ μὴ in nearly all combinations (but esp. with subj.) is most abundant (see the list of exx. in Gayler, p. 440 sq.), the use of these particles is such that no objection could be safely urged, on grammatical grounds, against οὐ μὴ τελέσητε, taken imperatively. Still, as there is not a *distinct* imperatival use of οὐ μὴ with subj. in the N. T., and as this union of the imperat. and fut. is not uncommon, it seems best to adopt the first interpretation. The use of the subj. aorist for the future in simple (and commonly negative) enunciations is a singular but indisputable feature of 'fatiscens Græcitas;' see Lobeck, *Phryn.* p. 723, Thiersch. *Pentat.* II. 15, p. 109.

17. ἵνα μή] '*to he end that ye may not*,' 'tending to prevent you doing,' Conyb. and Howson. It does not appear here necessary to add another to the already over-large list of instances of ἵνα used ἐκβατικῶς; as the usual meaning of the particle can be consistently maintained. Ἵνα is somewhat similarly used in 1 Thess. v. 4, οὐκ ἐστὲ ἐν σκότει ἵνα ἡ ἡμέρα ὑμᾶς καταλάβῃ; in which passage, the eventual conclusion is so prominently contemplated as to obscure the notion of finality. The final sentence, in fact, approximates to the illative; compare Donalds. *Gr.* § 605 sq., Klotz, *Devar.* Vol. II. p. 617. Still, in the present case, the particle is fairly τελικόν. The ultimate end of the τὸ ἀνακεῖσθαι on the part of each Principle is to prevent man doing what the other Principle would lead him to: 'τὸ Πνεῦμα,' says Winer, 'impedit vos, quo minus perficiatis τὰ τῆς σαρκός, contra ἡ σὰρξ adversatur vobis ubi τὰ τοῦ Πνεύματος peragere studetis;' see Fritz. *Excurs. in Matth.* p. 838, Baur, *Paulus*, p. 533 sq. Usteri and De Wette object to this interpretation on dogmatical considerations; but see next note, and cons. Hamm. *Sermons*, VII. Part I. p. 123 (Angl. Cath. Lib.), where, although Hammond quotes the ecbatic sense of ἵνα in translation,

18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19 φανερὰ

he almost appears to adopt the telic sense in his remarks and deductions. On the use of ἵνα in the N. T., see esp. Fritz. *Excurs. l. c.*, and Winer, *Gr.* § 57, ἵνα, p. 537 sq.

θέλητε] This latter clause will admit of three different explanations, according as θέλητε is referred, (*a*) to the carnal will; John viii. 44, 1 Tim. v. 11: (*b*) to the moral or better will, or (*c*) the free-will in its ordinary acceptation. The first interpretation, which is supported both by Chrys. and Theod., and also several distinguished modern expositors (Bull, *Harm. Ap.* II. 9. 25 sq., Neander, *Planting*, Vol. I. p. 468, note (Bohn)), must still be pronounced logically inconsistent with ταῦτα δὲ ἀλλήλ. ἀντίκ., which seems rather to point to the opposition incurred than the victory gained by the Spirit. The second interpretation, though possibly in a less degree, is open to the same objection; still it derives great support from Rom. vii. 15, where θέλειν distinctly points to the imperfect though better will; see Schott, *in h. l.* The third interpret. best sustains the logical connexion of the words; but then, of course, this ἰσόῤῥοπος μάχη must be only predicated, in its full extent, of the earlier and more imperfect stages of a Christian course; see Olsh. *in. loc.* The state of the true believer is conflict, but with final victory; a truth that was felt even by the Jews, among whom Abraham, Isaac, Jacob, and more especially Joseph, were ever cited as instances of a victorious issue: Schoettg. *de luctâ Carnis et Spiritus*, III. 10, 11 (Vol. I. p. 1204).

18. εἰ δέ] 'Ubi *vero* Spiritus vincit, acie res decernitur,' Beng. When the Spirit becomes truly the leading and guiding principle, then, indeed, the doubtful struggle has ceased; they would then no longer fulfil the works of the flesh, and would no longer be in bondage to the law: comp. Maurice, *Unity of N. T.*, p. 510, and Baur, *Paulus*, p. 534, note. Πνεύματι ἄγεσθε] '*by the Spirit*;' instrumental dative, 2 Tim. iii. 6, ἀγόμενα ἐπιθυμίαις ποικίλαις: see Winer, *Gr.* § 31. 4, p. 245, and exx. Kypke, Vol. II. p. 172. Who can doubt, says Müller (*Doctr. Sin*, Vol. I. p. 355), that Πν. ἄγεσθ. here entirely corresponds in the mind of the Apostle with Rom. viii. 14, Πνεύματι Θεοῦ ἄγονται; and that thus the fuller and deeper meaning of Πνεῦμα must be maintained throughout this paragraph. οὐκ ἐστὲ ὑπὸ νόμον] '*ye are not under the law*.' These words have received various interpretations, 'the law is no longer law to you, i.e., an alien principle,' Ust. *Lehrb.* I. 4. A, p. 57: 'Ye have no need of the law;' see Chrys., οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας. The simplest explanation seems, 'The law has no dominion over you, because it finds nothing in you to forbid or to condemn;' see ver. 23. Perhaps at first sight the more obvious conclusion would have been, 'ye are not under the influences of the flesh;' but as the law was confessedly the principle which was ordained against the influences and ἔργα τῆς σαρκός (Rom. vii. 7 sq.), the Apostle (in accordance with the general direction of his argument) draws his conclusion relatively rather to the principle, than to the mere state and influences against which that principle was ordained. This view seems confirmed by the following verse.

19. φανερὰ δέ] '*But*, to explain and substantiate more fully the last assertion (οὐκ ἐστὲ ὑπὸ νόμον), the *open*

δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι,

difference between the works of the flesh (against which the law is ordained) and the fruit of the Spirit (against which there is no law) shall now be manifested by special examples.' ἅτινά ἐστι] '*of which class are*,' i.e., 'such, for instance, as;' not so much 'quippe quæ,' De Wette, as 'quæ quidem,' Schott: see note, ch. iv. 24. ἀκαθαρσία, ἀσέλγεια] '*uncleanness, wantonness*,' Tittmann, *Synonym.* p. 151, defines the former of these words as a generic expression for 'quælibet vitæ animique impuritas;' the latter as 'protervitas et impudens petulantia hominis ἀσελγοῦς (qui nullam verecundiæ pudorisque rationem habet),—non obscœnitas aut fœditas lubidinis.' Similarly *Etym. Mag.* ἀσέλγεια· ἑτοιμότης πρὸς πᾶσαν ἡδόνην: comp. Rom. xiii. 13, 2 Cor. xii. 21 (where the same three words are in connexion), Eph. iv. 19. Winer observes that the vices here enumerated may be grouped into four classes,—(1) *sensuality;* (2) *idolatry*, not merely spiritual, but actual; amalgamation of Christianity and heathenism, 1 Cor. viii. 7; comp. Neander, *Planting*, Vol. I. p. 243, note (Bohn); (3) *malice;* (4) *excesses*. Beng. similarly divides them as 'peccata commissa cum proximo, adversus Deum, adversus proximum, et circa se ipsum, cui ordini respondet enumeratio fructus Spiritus.' There does not, however, appear any studied precision in the classification: St. Paul, as Aquinas remarks, 'non intendit enumerare omnia vitia ordinate et secundum artem, sed illa tantum in quibus abundant, et in quibus excedunt illi ad quos scribit.'

20. φαρμακεία] '*sorcery*,' according to some commentators, 'poisoning,' on account of its juxtaposition to ἔχθραι: see exx. in Schleusn. *Lex. in LXX.* s.v., Exod. vii. 11, &c. The former meaning is most suitable, for sorcery, as Meyer notices, was especially prevalent in Asia; see Acts xix. 19. θυμοί] '*deeds of wrath*;' θυμὸς is not so much '*inimicitia* hominis acerbi et iracundi,' Tittm. *Synon.* p. 133, as *iracundia*. It differs from ὀργή, both in its rise, as more sudden (Luke iv. 28, Acts xix. 28), and its nature, as less lasting (compare Wisdom, xlviii. 10, κοπάσαι ὀργὴν πρὸ θυμοῦ); see Fritz. *Rom.* ii. 8, Vol I. p. 105. The plurals serve to denote the various concrete forms of the abstract sins enumerated: see Bernhardy, *Synt.* II. 6, p. 62, and the exx. of θυμοί noticed by Lobeck, *Ajax*, 716. This use of the plural is ably discussed and illustrated by Heinichen on Euseb. *Eccl. Hist.* VIII. 6, Vol. III. p. 18 sq.

ἐριθεῖαι] '*caballings*.' The correct meaning of this word has not been understood either by the ancient commentators, or what is more singular (as in Steph. *Thesaur.* s. v. there are indications of a right perception of its meaning), by the great majority of modern writers. Even Maurice, *Unity of N. T.* (on Rom. ii.), p. 261, perpetuates the mistake, although Conyb. and Hows., and Alford *in loc.* have correctly pointed out the true derivation of the word. Ἐρῑθεία is not connected with ἔρις, but with the Homeric word ἔριθος, 'a day-labourer,' and is derived either from ἔριον (τὴν ἐργαζομένην τὰ ἔρια, Phavor. *Eclog.* p. 201, ed. Dind.), or more probably from ΕΡΩ, ἔρδω, ἐρέθω; comp. Lobeck,

ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. 22 ὁ δὲ

21. φόνοι] Omitted by *Tisch.* with B; 17. 33. 35. 57. 73..... Demid. Aug*..... Clem. Marcion ap Epiph. Iren.; Cypr. Hieron. (distinctly) Ambrst. Aug. ([*Lachm.*], approved by *Mill*). The authorities for the text are ABCDG, &c. ..... Clarom., Boern, and nearly all Vv. ..... Chrys. &c. (*Rec.*, *Griesb.*, *Scholz.*, *Mey.*) These so decidedly preponderate, and the studied paronomasia is so fairly probable, that we do not hesitate to restore φόνοι.

Patholog. p. 365. Its meaning, then, is (1) *Labour for hire*, Suidas, s. v. δεκάζεσθαι; (2) *Scheming* or *intriguing for office*, 'ambitus,' Aristot. *Pol.* v. 2. 3, p. 1302. ed. Bekk.; (3) *Party spirit*, a contentious spirit of faction. The third seems to be the prevailing sense in the N. T., where ἐριθ. occurs no less than seven times. The context will generally best determine the exact meaning. In Rom. ii. 8, οἱ ἐξ ἐριθ. are coupled with οἱ ἀπειθοῦντες τῇ ἀληθείᾳ, and in antithesis to οἱ καθ' ὑπομονὴν ἔργου ἀγαθοῦ; in 2 Cor. xii. 20, ἐριθεῖαι are enumerated between θυμοί and καταλαλιαί: in Phil. i. 16, ἐριθ. is in antithesis to ἀγάπη, ib. ii. 3, it is connected with κενοδοξία, and in James, iii. 14, 16, with ζῆλος. In Ignat. *Philad.* 8, ἐριθ. is opposed to χριστομαθεία. All these passages (with the exception of Rom. *l. c.*, where ἐριθ. seems rather 'self-seeking' (Alf.), or 'obstinacy' (Rück.), see De Wette *in loc.*) admit of Fritzsche's definition of ἐριθεία, as 'summa invidia pectore inclusa proclivitasque ad machinationes.' See Rückert, *on Rom. l. c.*, and especially Fritzsche's elaborate Excursus on ἔριθος, ἐριθεία, ἐριθεύομαι, &c., in his *Commentary on Rom.* Vol. I. p. 143 sq.

21. ἃ προλέγω ὑμῖν] '*about which I tell you beforehand*:' 'præmoneo, priusquam veniat dies retributionis, sive judicii, quem hic respicit,' Est. (Pol. *Syn.*); or simply '*prædico*, ante eventum,' Beng. It is not necessary to refer ἃ to πράσσοντες, as an accus. derived by attraction from the accus. *objecti* after that word (Schott, Olsh.); as the ordinary explanation, 'quod attinet ad ea quæ' (Camerar.), seems perfectly satisfactory. In such cases, however, the relative is legitimately governed by the verb, and the sentence involves a slight, but perfectly intelligible, anacoluthon: comp. Fritz. *Rom.* vi. 10, Vol. I. p. 393, and note on ch. ii. 20. τὰ τοιαῦτα] '*such things as these*,' '*all such things*.' The article with τοιοῦτος denotes a known person or thing, or the whole class of such, but not an undefined individual out of the class; as in that case τοιοῦτος is anarthrous: see Kühner on Xenoph. *Mem.* I. 5. 2. Comp. also Jelf, *Gr.* § 453. *β.*, where, however, as also in Scheuerl. *Synt.* p. 222, Xenoph. *Mem. l. c.* is quoted *with* the article; whereas the omission (though not approved by Bornem. on the ground that the preceding substantive is really rendered definite by the epithet attached) seems certainly more probable. At any rate, it can scarcely be considered a fully pertinent example.

22. καρπός] '*fruit*.' Διὰ τί δὲ καρπὸν καλεῖ τοῦ Πν.; ὅτι τὰ μὲν

καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. 24 οἱ δὲ

πονηρὰ ἔργα ἐξ ἡμῶν γίγνεται μόνον· διὸ καὶ ἔργα καλεῖ· τὰ δὲ καλὰ οὐ τῆς ἡμετέρας ἐπιμελείας δεῖται μόνον, ἀλλὰ καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας, Chrys. Olsh. (comp. Bloomf.) observes that the word was, probably, used with reference to the organic development of these virtues from their root, the Spirit. Though it is possible no marked distinction may be intended, yet certainly καρπὸς is nearly always used by St. Paul 'in bonam partem.' Rom. i. 13, vi. 22, xv. 28, Eph. v. 9, Phil. i. 11, 22, iv. 17. This is further confirmed by Rom. vi. 21, where καρπὸς is used relatively to evil works in the sense of 'what fruit,' i. e., 'what really beneficial result had ye, &c.'

χρηστότης, ἀγαθωσύνη] '*benevolence, goodness.*' These words are nearly synonymous. The former may perhaps denote that benevolence and sweetness of disposition ('benignity,' Wicl., Rheims Transl.) which finds its sphere and exercise in our intercourse with one another. See Tit. iii. 4, where it is joined with φιλανθρωπία. It is defined in Plato *Def.* 412 E, as ἤθους ἁπλαστία μετ' εὐλογιστίας: comp. Tittm. *Synon.* p. 140, and Planck, ap. *Comment. Theol.* Part I. p. 197. The latter (ἀγαθ.), a somewhat rare word, though occurring in three other places in St. Paul's Epp., Rom. xv. 14, Eph. v. 9, 2 Thess. i. 11, seems to mark that propension of mind which leads a man *both to will and do* what is good, somewhat more than 'animi ad optima quæque propensio,' (Gom. *on Rom.* xv. 14), or merely ἡ ἀπηρτισμένη ἀρετή (Phavorinus, Zonaras); see Stier, *Ephes.* Vol. II. p. 265, and comp. Suicer, *Thes.* Vol. I. p. 16. The idea of 'bountifulness, Nehem. ix. 25, is necessarily included. The somewhat late word ἀγαθότης (Lob. *Phryn.* p. 350) may be distinguished from it, as denoting rather 'goodness in its essence,' and is thus commonly used in reference to God.

πίστις] not merely 'fidelitas, veracitas in promissis' (Men. ap. Pol. *Syn.*), i. e., 'good faith,' Matth. xxiii. 23, Tit. ii. 10, πίστις ἀγαθή; but *trustfulness* (Conyb. and Howson), faith in God's promises, and reliance on His mercies. DeW. cites 1 Cor. xiii. 7, πάντα πιστεύει.

23. **πραΰτης**] '*meekness,*' Tittmann, *Synon.* p. 140, defines πραΰς as 'mansuetus, qui æquo animo omnia fert (*sanftmüthig*),' comp. Aristot. *Eth.* iv. 11. This is insufficient: the Christian grace of πρ. is rather submissiveness to God's will than mere gentleness, or ἀταραξία. **τῶν τοιούτων** need not be taken as masculine (Theod.). Brown's argument (p. 307) is certainly not convincing, 'τοιούτων not τοιαύτων,' a curious oversight. The use of the article (Olsh.) seems in favour of the neuter, but this is not perfectly conclusive. **οὐκ ἔστι νόμος**] '*there is no* (condemnatory) *law.*' The explanation *per meiosin*, 'tantum abest ut iis legis Mosaicæ terrores sint metuendi, ut potius Deo sint grati,' Rosenm. (cited by Brown) is not satisfactory. St. Paul draws a contrast between the legal judgment under which the former class lay, and the freedom from it which those who are led by the Spirit enjoy: comp. Bull, *Exam. Cens.*, XVII. 16, where, however, the masc. interpr. of τοιούτων is adopted.

24. **οἱ δέ**] '*Now they:*' δὲ is not

τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. 25 εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ

24. τοῦ Χριστου] *Tisch.* adds Ἰησοῦ with ABC; al. . . . Copt. Sahid. Æth. Slav. . . . Cyr. (often), Doroth. Bas. Procop. Dam. al.; Aug. [*Lachm.*]. The external authorities for the omission are DEFGJK (FG add εντες, scil. οντες); Vulg. It. Syr. (both) al. . . . Chrys. Theodoret. Pseud-Ath. al.; very many Lat. Ff. (*Rec., Griesb., Scholz*). Probably the external evidence (on account of the important MSS. ABC) will be pronounced in favour of the addition, but the internal argument against it is very strong; as the order, ὁ Χριστὸς Ἰησοῦς, is very unusual in St. Paul's Epp. I have only been able to find it in Eph. iii. 1, Col. ii. 6 (*Tisch.*); but in both cases there is a variety of reading.

for γάρ, Beza, Piscator, and others, nor simply continuative (Auth. Vers.), nor resumptive (see Beng.), but marks the application to Christians generally of the particulars just adduced in illustration of the assertion in ver. 18. The connexion of the whole paragraph, then, from ver. 16 appears to be as follows: 'The Spirit and the flesh are contrary to each other; if the flesh prevail, man is given over to all sin, and excluded from the kingdom of God: if the Spirit be the leading principle, man brings forth good fruits, and is free from the curse of the law. Now, the distinguishing feature of the true Christian is the crucifixion of the flesh; consequently, as must be obvious from what has been said, the living in and being led by the Spirit,' see esp. Rückert *in loc.*, who has ably elucidated this connexion.

ἐσταύρωσαν] '*have crucified.*' This ethical crucifixion is here designated as an act *past* (comp. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη), though it really is and must be a continuing act as well (Rom. viii. 13); for, as Olsh. well remarks, St. Paul here presents us with the idea of the true Christian, the character in all its highest perfection and completeness. The aor. ἐσταύρ. is neither *for* the perf. (solely with reference to baptism), nor the present (solely with reference to existing faith), but enunciates a general truth, correctly marking an action which was in operation at different indefinite moments of the past. See esp. Jelf, *Gr.* § 402. 1; and comp. Soph. *Antig.* 1318 (last line) ἐδίδαξαν, on which Wex remarks, 'unum exemplum, quod aliquando evenerit, tanquam norma proponitur.' Hence the aorist has been *said* to express what is wont to happen, Madvig, *Gr.* § 335. On the doctrinal import of this verse, and its connexion with other portions of St. Paul's Epp., see Usteri, *Lehrb.* II. 1. 3, p. 202 sq.

25. εἰ ζῶμεν] The connexion of thought is rightly explained by Schott: 'Enecatâ in hominibus Christianis τῇ σαρκί, necesse est in iisdem vivat suamque vim libere exserat τὸ Πνεῦμα.' The omission of all illative particles makes the exhortation more forcible and emphatic. Πνεύματι] '*by the Spirit*,' Hamm. It is very doubtful how this dative is to be explained. Fritz. *Rom.* xiii. 13, Vol. III. p. 142, very plausibly compares ζῆν Πνεύματι with the words and sentiment of Rom. xiv. 6—8, and translates, 'si vitam nostram ad Spiritum referimus, ad Spiritum etiam dirigamus vitam.' The great objection to this translation is the insufficient antithesis between the two clauses. On the whole, the ordinary explanation appears most satis-

στοιχῶμεν. 26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Ye who are spiritual should bear and forbear: examine yourselves before ye judge others.

VI. Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευ-

1. προλημφθῇ] On this form and μψ, see Tisch. *Prolegom. in N. T.*, p. xx.

factory, the first Πνεύματι being a species of instrumental dative (Winer, *Gr.* § 31. 4, p. 245): 'if we *live* (emphatic) by the gift and efficacy of the Spirit, if the Spirit is our principle of life,' comp. 2 Cor. iii. 6, τὸ δὲ Πνεῦμα ζωοποιεῖ, and Neand. *Planting*, Vol. I. p. 469 sq. (Bohn). De Wette, doubting (appy. without sufficient reason) whether such an expression as to 'live by the Spirit' is in accordance with St. Paul's usual language, adopts the circumstantial dative 'in the Spirit.' Bp. Middleton, in accordance with his canon, translates Πνευμ. in both cases 'spiritually;' but it is impossible not to feel that the whole force of the verse, and still more its connexion with what has preceded, is thus completely lost. The second Πνεύματι is obviously the dative of norm, κατὰ τοὺς ἐκείνου νόμους πολιτευόμενοι, Chrys. Fritz. *on Rom.* iv. 12, Vol. I. p. 225, explains it as a dat. commodi, 'Spiritui vitam consecrate;' but this, *on Rom.* xiii. 13, he appears to have retracted.

στοιχῶμεν] Usteri notices the doctrinal significance of the hortative and imperative form. The Apostle evidently assumes the union and co-existence of the Divine and human powers in the heart of the true Christian. See *Lehrb.* II. 1. 3, p. 218 note. The omission of the particle of connexion gives force and vigour, 1 Cor. iii. 17.

26 μὴ γινώμεθα κ.τ.λ.] '*Let us not become*,' not as in Auth. Vers. 'let us not be;' for as Mey. observes, not only in the first person, but in the use of γιν. there seems an intentional mildness. As this verse contains a special admonition, it might at first sight seem to belong to chap. vi.; and is so connected by Meyer and others. The address, ἀδελφοί (see ch. iv. 12) at the beginning of the chap., as well as the change of person, is, however, such a serious obstacle to this connexion, that we must connect ver. 26 with Chap. v., as a species of concluding warning against those particular sins of the Galatians which the Apostle alluded to in ver. 13–15 and at the close of ver. 20. At the same time, the verse serves very naturally to connect the doctrinal with the more directly admonitory portion of the Epistle. προκαλούμενοι] scil. εἰς φιλονεικίας καὶ ἔρεις, Chrys. 'calling one another out to the field of controversy,' Brown; see exx. in Wetst., all of which are very pertinent. The meaning of φθονοῦντες has been modified by some commentators, 'withholding out of envy' (Olsh.), 'hating' (Brown). This is not necessary; φθονεῖν is the correlative act on the part of the weak, to the προκαλεῖσθαι on the part of the strong. The strong vauntingly challenged their weaker brethren: they could only retaliate with *envy*. Φθονέω does not occur elsewhere in N. T.; in James iv. 2, the correct reading is φονεύετε.

CHAPTER VI. 1. ἀδελφοί] 'Latet in hoc etiam uno verbo argumentum,' Beza. ἐὰν καὶ προλημφθῇ] '*if a man be even surprised or caught*.' The verb προλημφθῇ has re-

ματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος,

ceived several different interpretations, in accordance with the different meanings assigned to *πρό*. The more strict temporal meaning, 'antea,' whether referred to the arrival of the Epistle (Grot.), to a recurrence of the offence (Winer), or to the attempt at restoration, the *λαμβάνεσθαι* taking place before the *καταρτ.* (Olsh.), is unsatisfactory, as the emphatic position of *προλημφθῇ* and the force of *καὶ* are both obscured. The common reference to the unexpectedness of the sin ('notat improvisam occupationem,' Vorst.), *ἐὰν συναρπαγῇ* (Chrys.), is also inconsistent with *καί*, as this meaning of *πρὸ* would tend to excuse and qualify, whereas *καὶ* seems to point out aggravation of the offence. If, however, *πρὸ* be referred to the power of escape,—'be caught before he could escape, flagrante delicto,'—both the intensive force of *καί*, the emphatic position of *προλημφθῇ*, and the general tenor of the exhortation, is fully preserved. It must be admitted this meaning of *προλαμβ.* is rare, but see exx. in Kypke, Vol. II. p. 289, and esp. Wisdom, xvii. 16, *προληφθεὶς, τὴν δυσάλυκτον ἔμενεν ἀνάγκην*. De Wette's objections to this explanation have not much weight. On the difference between *ἐὰν καὶ* and *καὶ ἐάν*, see note, ch. i. 8, Herm. *Vig.* No. 307, Klotz, *Devar.* Vol. II. p. 519. **πνευματικοί**] The tenor of the exhortation, coupled with the similar distinctions which St. Paul seems elsewhere to have recognised in his converts (e.g., 1 Cor. iii. 1), seems in favour of the opinion that the Apostle is here designating not merely those who were subjectively *πνευματ.* (those who thought themselves so, comp. Windischm.), but those who were objectively *πνευματ.*, those who had remained true to him and his doctrines, see Olsh. *in loc.* That the teachers are mainly addressed, ver. 1–6, and the hearers and laity, ver. 6–10, is also probable. **καταρτίζετε**] '*restore.*' The technical meaning *ἀπὸ τῶν ἐξαρθρημάτων*, 'reponere in artu luxata membra,' Steph. *Thes.* IV. p. 1213, adopted by Beza, Bloomf., Brown, and others, does not appear here alluded to. Exx. of the simple ethical sense (*διορθοῦτε*, Chrys.) are sufficiently common; comp. Herodot. V. 28, *καταρτίζειν* (Μίλητον), Stob. *Floril.* I. 85, *καταρτ. φίλους διαφερομένους*, Greg. Nazianz. Vol. I. p. 443 B, *πόθεν οὖν ἄρξομαι καταρτίζειν ὑμᾶς, ἀδελφοί* (cited by Dindorf). **πνεύματι πραΰτητος**] '*the spirit of meekness*,' not merely 'a meek spirit,' compare Winer, *Gr.* § 34. 2. b. obs., p. 268. Πνεῦμα *ultimately* refers, as Chrysostom felt, to the Holy Spirit, one of whose especial charisms is 'gentleness,' ch. v. 23; but this must not be forced in translation, for as in 1 Cor. iv. 21 (where *πν. πραΰτητος* is joined with *ἀγάπη*), so here *πν.* seems *immediately* to refer to the state of the inward spirit as wrought upon by the Holy Spirit, and *ultimately* to the Holy Spirit as the inworking power. Comp. Rom. i. 4, *πν. ἁγιωσύνης*, viii. 15, *πν. υἱοθεσίας*, 2 Cor. iv. 13, *πν. τῆς πίστεως*, Eph. i. 17, *πν. σοφίας*, in all which cases *πν.* seems to indicate the Holy Spirit, and the abstract gen. the specific *χάρισμα*: see Hamm. *in loc.* **σκοπῶν σεαυτόν**] Instances of this emphatic and individualizing enallage of number are given in Bernh. *Synt.* XII. 5, p. 421. Lachm. connects this clause with ver. 2, putting a full stop after *πραΰτητος*, and comma after *πειρασθῇς*. The whole point of the address is lost by

σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς. 2 ἀλλήλων τὰ

2. ἀναπληρώσετε] *Tisch.* reads ἀναπληρώσατε with ACDEJK; appy. nearly all mss. ..... Syr. (Philox.), al. (Go. *impletis*) ..... Clem. Ath. Chrys. Theodoret. Dam. al. (*Rec., Griesb., Scholz*). The authorities for text are BFG; 2 mss. ..... Syr. Arm. Sahid. Æth. Slav. Vulg. It. ..... Theodoret. (ms.) Aster. Procl. Marc. erem.; Tert. Cypr. al. (*Lachm., Meyer, De Wette,* approved by *Mill,* Prolegom., p. 123.) The preponderance of MSS. evidence is obviously in favour of imper.; still the testimony of the Vv. coupled with the extreme probability of a change from the fut. to the imp. (see *Mill, l.c.*) seem sufficient to authorize the rejection of a reading, which on strict grammatical principles must certainly be pronounced *somewhat* suspicious. It is a superficial criticism to lay undue stress on the use of aor. imper., as there are distinct violations of the ordinary rule in the N. T. (e. g. Joh. xiv. 15), and as it must often be difficult to decide whether there may not have been in the mind of the writer some reasons for its use, owing to the way in which the command was contemplated. The remark, too, of Schömann, *on Isœus,* p. 235, is important,—that the *general* present imper. will be often found followed by the aor. imp. of the *details,* comp. 1 Cor. vi. 20. Still, as the distinction between the aor. imp. and pres. imp. is, on the whole, consistently maintained in the N. T., and as the present would here be so much more natural, comp. Barnabas *Ep.* 21. ἀναπληροῦτε πᾶσαν ἐντολήν, this negative argument in favour of the fut. cannot wholly be neglected.

this punctuation. The πνευματικοί were reminded of their own liability to fall into temptation; why? Surely not to urge them merely *generally* to bear one another's burdens, but *particularly* to evince their Christian spirit, by restoring one who had fallen, only after all, as they themselves might. πειρασθῇς] subj.: 'verentis est ne quid nunc sit, simulque nescire se utrum sit necne significantis,' Herm. Soph. *Ajax,* 272. See copious list of exx. Gayler, *Part. Neg.* p. 325.

2. βάρη] '*burdens.*' Interpreters have sought to circumscribe too much the meaning of this expressive word. It seems best with all the English Vv. except Wicl. to adopt the general translation 'burdens,' as including all forms of weaknesses (ἀσθενήματα, Rom. xv. 1), sins, and sufferings; though, perhaps, as the context seems to require, with more especial reference to the burdensome pressure of sin in the individual; ἐπικουφίζειν τὴν ψυχὴν ὑπὸ τῆς τοῦ ἁμαρτήματος συνειδήσεως βεβαρημένην, Theod. Mops. in Cram. *Caten.* (cited by Fritz. and Meyer).

βαστάζετε] On the use of βαστάζειν in a dogmatical point of view, as exemplified by this passage, see Magee, *Atonement,* No. XLII, Vol. I. p. 415 sq.

ἀναπληρώσετε] Future after imperat., as in ch. v. 16. On the whole (see crit. note), the future seems the more probable as well as the more strictly grammatical reading, though it is perhaps doubtful whether it is intended to convey the delicate irony which Usteri finds in its use; 'thus will ye law-lovers be able to fulfil a law, and that of a deeper import than the Mosaic;' comp. also Brown, p. 326. The compound ἀναπληρόω is not simply synonymous with πληρόω (as

βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. 3 *εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὤν, φρεναπατᾷ ἑαυτόν.* 4 *τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ*

Rück., and in effect, Brown), but implies '*completely* satisfying the law,' 'hæc demum erit perfecta legis impletio,' Winer, *de Verb. c. Prepp.* Fasc. III. p. 11; comp. Plut. *Poplic.* II., *ἀνεπλήρωσε τὴν βουλὴν ὀλιγανδροῦσαν* ('made up the full number of'). The explanation of Chrys., *κοινῇ πάντες πληρώσατε*, is not satisfactory. **τὸν νόμον τοῦ Χρ.**] Scil. 'mandatum dilectionis,' Paræus (Pol. *Syn.*); comp. John xiii. 34, *ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους*; 1 John, iii. 23, *ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν*. This 'law of love' is illustrated and explained by Knapp, *Script. Var. Arg.* No. X. p. 369 sq.

3. **γάρ**] The force of this particle must not be diluted, as it confirms the previous exhortation to gentleness and humility, by showing the evils of the opposite course. The best motive to indulgence towards others is, as Olsh. remarks, the sense of our own weakness. **εἶναί τι κ. τ. λ.**] Numerous exx. of this form of expression will be found in Wetst. *in loc.*, and Kypke, Vol. II. p. 291; one of the most apposite is, Plato, *Apol.*, p. 41 E, *ἐὰν δοκῶσί τι εἶναι, μηδὲν ὄντες*. **φρεναπατᾷ**] '*deceiveth his own mind*,' '*inwardly deceiveth himself*;' an ἅπαξ λεγ. in the N. T.: *φρεναπάτης* occurs Tit. i. 10; comp. James i. 26, *ἀπατῶν καρδίαν αὐτοῦ*. This last passage may perhaps enable us to draw a distinction between *ἀπατᾷ ἑαυτὸν* and *φρεναπ. ἑαυτόν*. The former may imply a deception which had something objective to rest upon; the latter a purely self-originated and subjective deception. Hence the force of the command which follows, *τὸ ἔργον δοκιμαζέτω*, put to the proof his *outward* acts, and form his judgment upon *them*. The gloss of Zonaras, *διαπαίζει*, does not convey anything definite, as no stress can appy. be laid on the *διὰ* in *διαπαίζει*, see the exx. in Steph. *Thesaur.* s. v. *διαπ.*

4. **τὸ ἔργον**] '*rem* non opinionem de se,' Beng. The singular with the article is here used, as De W. observes, collectively, Rom. ii. 15, 1 Pet. i. 17; 'universam agendi rationem complectitur,' Schott: see Winer, *Gr.* § 27, p. 199. **τὸ καύχημα κ. τ. λ.**] '*his ground of boasting*.' The true meaning of this passage has been somewhat obscured by a neglect of the exact meaning and force of the different words. (1) *καύχημα, gloriandi materies*, Rom. iv. 2, 1 Cor. ix. 15, 16, &c. must not be confounded with *καύχησις, gloriatio*, Rom. iii. 27, &c.; even in 2 Cor. v. 12, ix. 3 (contr. De W., Bretsch.) the same distinction must be maintained. (2) The article is not used *κατ' ἐξοχήν*, but pronominally '*his* ground of boasting,' the *καύχημα* which properly belongs to him; comp. 1 Cor. iv. 5, *τότε ὁ ἔπαινος γενήσεται ἑκάστῳ*. (3) *εἰς* must in each clause bear the same meaning (contr. De Wette); the most simple appears to be 'with regard to,' 'in relation to,' not 'contra,' Schott (which can be justified, e. g. Luke xii. 10, but connected with *ἑαυτ.* involves rather an artificial explanation); comp. 2 Cor. xi. 10, *ἡ καύχησις αὕτη οὐ σφραγίσεται εἰς ἐμέ*, Eph. iii. 16, *κραταιωθῆναι... εἰς τὸν ἔσω ἄνθρωπον*; comp. Winer, *Gr.* § 53, p. 473, Bernh. *Synt.* V. 11, p. 220. (4) **τὸν ἕτερον**, not *ἕτερον*, as in Auth. and all English Vv., '*the*

τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον· 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

Be liberal to your teachers: as ye sow now, whether it be to the flesh or to the Spirit, so shall ye reap.

6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν

one with whom he is contrasting himself.' The meaning of the whole clause will then be, 'if any one wishes to find matter for boasting, let it be truly searched for in his own actions, and not derived from a comparison of his own fancied virtues with the faults of others;' comp. Hammond, *in loc.* True Christian boasting must be, like St. Paul's, either a deep and thankful acknowledgment of blessings and successes, ἐν Κυρίῳ καυχάσθω, 2 Cor. x. 17, or a rejoicing in afflictions and weakness, 2 Cor. xi. 30, xii. 5, which still more show forth both the mercy and the mighty power of the Lord, 2 Cor. xii. 9.

5. **γὰρ** closely connects this verse with the last words of ver. 4, and assigns the reason why a man would have little real ground or justice for claiming spiritual superiority over his neighbour: he had only to look at himself, to see that he had his own burden to bear. **φορτίον**] '*load*;' Conybeare and Howson (compare August. *de Consens. Evang.* II. 30) object with reason to the Auth. Ver. for not making a distinction between φορτίον and βάρος; it is difficult, however, to agree with them in thinking that there is an allusion to 'Æsop's well-known fable' (the Πῆραι δύο, I suppose, p. 165, ed. De Furia), as the point of the fable and the tenor of this verse are far from being the same. The distinction drawn by Bengel, 'φορτίον, par ferentis viribus; βάρη quæ excedunt,' is doubtful. Chrys. finds a humbling force in the word φορτίον; τοῖς ὀνόμασι τοῦ φορτίου καὶ τῆς ἀχθοφορίας πιέζων αὐτῶν τὸ συνειδός; this again is not satisfactory. Perhaps the only distinction is, that βάρη is used in a general way with reference to the community at large, φορτίον with more particular reference to the burden, not of 'responsibility' (Peile), but of sins and infirmities, which each one, like a wayfarer (comp. Wisdom xxi. 6, Xenoph. *Mem.* III. 13. 6), had to carry. **βαστάσει**] '*shall* (not 'will eventually,' Peile) *bear*,' i. e. '*has to bear*,' '*must bear*.' The future does not refer to the day of judgment (as Theodoret and several ancient and modern expositors), nor even (like ἕξει) to the future period when the conviction is arrived at, 'will find he has to bear' (Windisch.), but is used ethically: see Jelf, *Gr.* § 406. 3, and comp. Bernhardy, *Synt.* x. 5, p. 377. It was not so much from a sense of future responsibility, as from a consciousness of present unavoidable ἀχθοφορία, that a man would be led to think humbly of himself and kindly of his neighbour. The observation of Fritzsche on the use of the future is very just, 'Futurum in sententiâ generali recte ponitur, quandoquidem rei quæ in nullum tempus non convenire videatur, etiam futuro tempore locum futurum esse jure sumitur,' *on Rom.* Vol. II. p. 9.

6. **κοινωνείτω**] '*share with*.' κοινων. has three constructions in the N. T.: (*a*) with gen. of the thing, only Heb. ii. 14; (*b*) with dat. of thing, the common construction, Rom. xii. 13, xv. 27, 1 Tim. v. 22, 1 Pet. iv. 13, 2 John 11; (*c*) dat. of person, the thing under the regimen of a prep., Phil. iv. 15. The meaning seems, in all these instances (except, perhaps, Rom. xii. 13) intransitive. In the

λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. 7 μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται. ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς

present case, Fritzsche (comp. Hamm.) maintains the trans. sense, 'sit benignus in magistrum in omni bonorum genere,' *on Rom. l. c.* Vol. III. p. 82; so appy. Chrys., *πᾶσαν ἐπιδεικνύσθω περὶ αὐτὸν δαψιλείαν*. This sense is clearly admissible and correct (Thom. Mag. *κοινωνῶ σοι ὧν ἔχω, ἀντὶ τοῦ μεταδίδωμι*), and is fully confirmed by the exx. cited by Fritz. *l. c.* Still, in the absence of any strong counter-argument, the prevailing use of *κοιν.* in the N. T. and the analogy of construction between h. l. and Phil. iv. 15, *οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως*, render the intrans. meaning here most probable. **κατηχούμενος**] The several meanings of *κατηχέω* seem to be (*a*) *sono*, *ἀντὶ τοῦ ἠχῶ*, Suidas; (*b*) *sono impleo;* Lucian, *Jup. Trag.* 39, *κατάδουσι καὶ κατηχοῦσι*: (*c*) *vivâ voce erudio*, Joseph. *Vita*, 69 ad. fin., as shown by context, *ἀληθείαν ἐμαρτύρει*; Suid., *προτρεπόμενος καὶ παραινῶν*: (*d*) *edoceo*, Zonaras, *διδάσκομαι*: see esp. Suicer, *Thesaur.* s. v., where this word is fully explained. **τὸν λόγον**] 'THE *word*,' i. e. the Gospel; Acts XV. 7, *τὸν λόγον τοῦ εὐαγγελίου*: comp. Luke i. 2. **ἐν πᾶσιν ἀγαθοῖς**] '*in* (sphere of the action of *κοινωνεῖν*) *all good things*,' i. e. 'all temporal blessings,' 1 Cor. ix. 11. There does not seem sufficient reason for leaving the ancient interpretation, *κελεύει τοῖς πνευματικῶν ἀπολαύουσι μεταδιδόναι τῶν σαρκικῶν*, Œcum.: see Neand. *Planting*, Vol. I. p. 152, note (Bohn). The usual objections are based on the isolation of the verse from ver. 5 and ver. 7, which this interpretation is thought to cause. This does not appear so evident; the two concluding words of ver. 5 seem to have suggested the possibility of a misinterpretation, viz. that it was not right to be chargeable on anybody. This the Apostle specially, but almost parenthetically, excludes, indicating with δὲ the contrast between the spiritual and the temporal application. Again, the following verse continues the subject in a more general and extended way, though still not without reference to the subject of the special command.

7. **μὴ πλανᾶσθε**] This solemn and emphatic mode of admonition is used by St. Paul in two other passages, 1 Cor. vi. 9, and xv. 33; in the former with reference to an evil act, in the latter to an evil conclusion, *just mentioned*. In the present case the reference appears rather to what follows; though a reference to what preceded ('præstringit tenaces,' Paræus) need not be excluded. Ignatius uses the same form, *Eph.* 5, 10, *Philad.* 3, *Smyrn.* 6. **οὐ μυκτηρίζεται**] '*is not* (successfully, or with impunity) *mocked*.' This word is used several times in the LXX, and occasionally in later classical writers: *μυκτηρίζειν λέγομεν τοὺς ἐν τῷ διαπαίζειν τινας τοῦτό πως τὸ μέρος* (*μυκτῆρα*) *ἐπιστρώντας*, *Etym. M.* s. v. *μυκτήρ*, p. 594 (ed. Gaisf.). Elsner, *Obs.* Vol. II. 199, has illustrated this meaning by a few examples, e. g. Quintil. *Inst.* VIII. 6. 59, Sueton. *August.* 4, Cicero, *Epist. Fam.* XV. 19. In Hippoc. p. 1240 D, it occurs in sense of 'bleeding at the nose.' **τοῦτο καὶ θερίσει**] *this* — and nothing else than this; Wetst. *in loc.* aptly cites Cic. *de Orat.* II. 65, 'ut sementem feceris ita metes.

8. **εἰς τὴν σάρκα ἑαυτοῦ**] '*unto, or*

σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ Πνεῦμα ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ καλὸν

for, his own flesh.' The flesh and the Spirit are represented under the image of two corn-fields, in which seed is sown, and from which the harvest is gathered. Still the *prevailing* meaning of εἰς is here not simply local ('*in*, tanquam in agrum,' Beng.), but ethical ('carni suæ,' Beza). The prepp. commonly used in the N. T. with σπείρειν are ἐν and ἐπί, the former in reference to the enclosure *in* which the seed is sown, Matth. xiii. 24, 27, ib. 19, Mark iv. 15 (metaph.); the latter to the spot *on* which it is cast, Matth. xiii. 20, 23, Mark iv. 16, 20, 31. In Matth. xiii. 22, Mark iv. 18, εἰς τὰς ἀκάνθας, εἰς rather means 'among;' comp. Plato, *Leg.* VIII. 839 A. The force of the pronoun ἑαυτοῦ must not be overlooked, selfishness being implied as well as carnality: 'caro *suitati* dedita est,' Beng. Compare Aquinas (cited by Windisch.), 'sed nota quod cum agit de seminatione carnis dicit, *in carne suâ*, quia caro est nobis, de naturâ nostrâ; sed cum loquitur de semine Spiritus non dicit *suo*, quia Spiritus non est nobis a nobis, sed a Deo.'

φθοράν] '*corruption*' of the whole man, both body and soul; not merely in the narrower physical sense of 'decay,' καὶ γὰρ αὐτὰ φθείρονται καὶ συμφθείρει τὸ σῶμα, Chrys., 'a harvest doomed to perish,' Conyb. and Hows.; but also in the fuller ethical sense of 'corruption' of soul (Col. ii. 22), which of course involves and implies 'eternal ruin' and 'destruction,' comp. Rom. vi. 21, 22. The use, however, of φθορὰ rather than ἀπωλεία (Phil. iii. 19)—though it *possibly* may be introduced as more applicable to σάρξ (Schott)—seems to preclude our adopting 'destruction' as the primary meaning: see Stier, *Ephes.* Vol. II. p. 180.

9. **δέ**] On this use of δὲ after a *protasis circumstantialis*, where it seems to approach the meaning of οὖν, see Hartung, *Partik.* δέ, 2. 5, Vol. I. p. 166. The proper force may still be observed in the contrast between the corrupted class just prominently mentioned, and the better class which is now addressed.

μὴ ἐγκακῶμεν] '*let us not lose heart.*' Both here and in the other passages where the word occurs (Luke xviii. 1, 2 Cor. iv. 1, 16, Eph. iii. 13, 2 Thess. iii. 13) Lachm. and Tisch. read ἐγκακ. not ἐκκακεῖν. It seems very doubtful whether ἐκκακ. is a genuine word at all, and whether its occurrence in lexicons and use in later writers (see exx. collected by L. Dind. in Steph. *Thes.* s.v. Vol. V. p. 430) is not, as Usteri thinks, entirely due to these doubtful readings. In Palm u. Rost, *Lex.* s.v. ἐκκακέω, Polyb. iv. 19. 10 is cited in favour of the word. This is an oversight, the reading is ἐνεκάκησεν, and is actually so cited by Palm u. Rost under ἐγκακέω. At any rate, if ἐκκακ. exist, the difference will be very slight: ἐκκακεῖν may perhaps mean, 'to retire from fear *out* of any course of action,' nearly ἀποκακεῖν; ἐγκακεῖν, 'to behave cowardly,' 'to lose heart,' when *in* it. **καιρῷ ἰδίῳ**] *in due, proper time*; 'tempore præstituto,' Beza, the time appointed by God for the reward to be given: comp. καιροῖς ἰδίοις, 1 Tim. ii. 6, vi. 15. **μὴ ἐκλυόμενοι**] '*if we (now) do not faint (in our well-doing)*': numerous exx. of this meaning are collected by Steph. in *Thes.*, and by his recent editors. Bengel, with his usual acuteness, draws a distinction

ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

between ἐκκακεῖν (in *velle*) and ἐκλύεσθαι (in *posse*): the latter referring to the 'interna virium remissio.' The pres. tense points to the state in which they must now be if they would reap hereafter. The interpretation of the Greek commentators, 'without fainting,' who thus draw a contrast between the toilsome nature of the earthly, and the unwearying nature of the heavenly harvest is not satisfactory. Though this interpretation cannot be pronounced grammatically *incorrect* (Rück., Schott), on account of μὴ (see exx. Winer, *Gr.* § 59. 4. β, p. 561, and esp. Gayler, *Partic. Neg.* p. 36), it still must be rejected on exegetical grounds, as adding no particular force to the general exhortation, whereas the conditional meaning serves fully both προτρέπειν καὶ ἐφέλκεσθαι. (Chrys. *in loc.*)

10. **ἄρα οὖν**] *Accordingly then.* The proper meaning of ἄρα, *rebus ita comparatis*, is here distinctly apparent; its weaker ratiocinative force being supported by the collective power of οὖν: 'as things are so, let us in consequence of their being so,' &c. On the distinction between ἄρα and οὖν, see Klotz, *Devar.* Vol. II. p. 717. **ὡς καιρὸν ἔχομεν**] '*as we have opportunity*,' i.e. 'an appointed season for so doing:' not merely 'prout, i.e. quandocunque et quotiescunque occasio nascatur,' Wolf; but 'inasmuch as, in accordance with the circumstances;' see Meyer. ὡς is not causal *since, because* (a doubtful meaning in St. Paul's Epp.), or temporal, *whilst*, as Ign. *Smyrn.* 9, ὡς ἔτι καιρὸν ἔχομεν (a still more doubtful meaning), but has only its simple relative force. On the causal and temporal use of this particle in classical writers, see Klotz, *Devar.* Vol. II. p. 759. Καιρός, as Brown (p. 348) rightly observes, is the link between the 9th and 10th verses; as there is a καιρὸς for τὸ θερίζειν, so is there one for τὸ σπείρειν. As we have it then, let us act accordingly and make the most of it; κατεπείγει καὶ συνωθεῖ, Chrys. Hammond (note on Phil. iv. 10) translates καιρὸν 'ability,' but the exx. cited by Wetst. *in loc.* will show this modification to be quite unnecessary. **τὸ ἀγαθόν**] '*that which is good*;' 'the thing which in each case is good,' whether considered in a spiritual or temporal sense. B. Crus. makes a distinction between τὸ καλόν, *good* in its highest sense, and τὸ ἀγαθόν, *kindness*, &c. This is too restrictive: as τὸ καλὸν includes what is beneficent (comp. Matth. xii. 12), as well as what is morally good (1 Thess. v. 21), so τὸ ἀγαθὸν includes what is morally essentially good (Rom. ii. 10), as well as what is merciful (Philem. 14, comp. Eph. iv. 28),—ἀγαθωσύνη as well as εὐποιΐα, Heb. xiii. 16. **πρὸς τοὺς οἰκείους τῆς πίστ.**] '*unto them who belong unto the faith*.' The meaning of πρὸς is here not merely the general ethical one, *with regard to*, but the particular one, *erga*, Eph. vi. 9, 1 Thess. v. 14: see the exx. cited by Bretsch. *Lex.* s.v. πρός, I. 3. c. The meaning *erga*, or *contra* (this latter rare if a hostile notion is not implied in the verb, Joseph. *Apion.* I. 31) will result from the context. The phrase οἰκεῖοι τῆς πίστεως does

Recapitulation. Your false teachers seek to have you circumcised to avoid persecution, and to boast of your submission. All true boasting, however, must be in Christ and His Cross.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα

not appear to contain any allusion to *οἶκος* in the peculiar sense of 'the *house* of God,' Schott, or to any especial idea of composing a single *family*, 'in eâdem atque nos familiâ Domini,' Steph. *Thes.* s.v. The exx. of this use of *οἰκεῖος* with an abstract subst. that have been collected from Polybius, Diodorus Siculus, Strabo, and Athenæus, e. g. *οἰκεῖοι φιλοσοφίας, ὀλιγαρχίας, γεωγραφίας, τρυφῆς*, &c. (see Wetst., and Schweigh. *Lex. Polyb.* s.v.) seem to show that the adjective has lost its meaning of peculiar, and only retains that of general though close connexion. With this reservation we may still retain the fine idiomatic translation in the Auth. Version.

11. **πηλίκοις ὑμῖν γράμμασιν ἔγραψα**] *'in what large letters I have written to you.'* The only possible way of arriving, even approximately, at the meaning of this much-debated clause, is to adhere closely to the simple grammatical meaning of the words. (1) *πηλίκος* strictly denotes geometrical magnitude, 'how large,' in contradistinction to *πόσος*, arithmetical magnitude, 'how many;' Plato, *Meno*, 82, *πηλίκη τις ἔσται ἐκείνου ἡ γραμμή*, so Zachar. ii. 2. *πηλίκον τὸ πλάτος... πηλίκον τὸ μῆκος*. In the only other passage in which *πηλίκος* occurs, Heb. vii. 4, *πηλίκος οὗτος*, the same primary idea of magnitude (though in an ethical sense) is distinctly recognizable. It seems then purely *arbitrary* to refer *πηλίκος* (with the principal early and several modern expositors, Rückert, Winer, Usteri, &c.) to the *ἀμορφία* of the letters (see Zonar. *Lex.* s.v. *πηλίκον, τὸ ἐν ἀμορφίᾳ ὄν. ὡς παρὰ τῷ Ἀποστόλῳ ἴδετε κ. τ. λ.*, a gloss evidently formed for the passage), for magnitude does not imply shapelessness. It must also be pronounced plainly *uncritical* to infer a confusion of *πηλίκος* with *ποῖος* (Hesych. *πηλίκον· οἷον, ὁποῖον*; Tholuck, *Anzeig.* 1834, No. 32, or with *πόσος* (Neand. *Planting*, Vol. I. p. 221 (Bohn), see Schott) when there is no trace of it in the usage of the writer. We can have then no other correct translation than, *'how large.'*

γράμματα *may* be interpreted 'an epistle;' Acts xxviii. 21, comp. 1 Macc. v. 10, Ignat. *Rom.* 8; but, first, St. Paul in no other passage so uses it, though he uses *ἐπιστόλη* seventeen times; and, secondly, this species of cognate dative, *γράψαι γράμμασιν* (comp. *εἰπὲ λόγῳ*, Matth. viii. 8) is not found in St. Paul's Epp., nor has here any of the additional force which the usage implies (Bernh. *Synt.* III. 16, p. 107), and which alone could account for the introduction of a *third* dative (instead of the natural accus.) in a sentence of eight words. We seem, therefore, forced to adhere to the simple meaning *'letters, characters,'* Luke xxiii. 38, 2 Cor. iii. 7 (*Rec.*). **ἔγραψα**] *'I have written:'* not as Scholef. *Append. to Hints*, p. 26, and others, 'I write,' epistolary aor. The real difficulty lies in this word, owing to the want of union between the ordinary grammatical and historical considerations. On the one hand it appears distinctly (Rom. xvi. 22, 24, 1 Cor. xvi. 21. Col. iv. 18, 2 Thess. iii. 17), that St. Paul was in the habit of using an amanuensis, and of adding only the concluding words. From ver. 11 to end would seem, then, very probably such an addition. But, on the other hand, it is very doubtful whether St. Paul or any of the writers of the N. T.

τῇ ἐμῇ χειρί. 12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ

12. διώκωνται] *Tisch.* διώκονται, with ACFGJK; many mss. Few will hesitate to consider this an improbable solœcism. Διώκωνται, with B (e sil. DE, &c. is adopted by *Griesb.*, *Scholz*, *Lachm.*

ever use the epistolary aor. ἔγραψα exclusively in reference *to what follows.* Ἔγρ. refers to a former letter in 1 Cor. v. 9, to the foregoing verse as well as the succeeding words in Philem. 19, and stands in antithesis to present, 1 Joh. ii. 14, see Winer, *Gr.* § 41. 5. b. 2, p. 322. On this conflicting evidence it is nearly impossible to *decide* whether St. Paul wrote the whole epistle or only the concluding portion. On the whole, the use of ἔγραψα, especially when contrasted with γράφω, 2 Thess. iii. 17, incline us to the former supposition, and we thus conclude, that to prevent any possible mistake (comp. 2 Thess. ii. 2), especially as this was an encyclical missive (ch. i. 2, where see Olsh.), St. Paul here deviated from his usual custom, and wrote the whole letter with his own hand (see Chrys. *in loc.*), and in characters, whether from design or inexpertness, larger than those of the ordinary amanuensis.

12. εὐπροσωπῆσαι ἐν σαρκί] '*to make a fair show in the flesh*;' i. e. 'to wear a specious exterior in the earthly, unspiritual, element in which they move.' Εὐπροσωπέω is not used by any earlier writer: but from the use of the adj. εὐπρόσωπος (fair and specious), Herod. VII. 168, Demosth. *Coron.* p. 277, (see Elsner, *Observ.* Vol. II. p. 200), and the similar compounds, σεμνοπροσωπέω, Aristoph. *Nub.* 363, φαινοπροσωπέω, Cic. *Att.* VII. 21, cited by the commentators on this verse, the meaning would appear correctly stated by Chrys. as εὐδοκιμεῖν, though not (see below) παρὰ ἀνθρώποις. Ἐν σαρκὶ is commonly explained, 'in observatione rerum carnalium,' with physical reference to circumcision; or 'apud homines' with reference to the judgment and opinions of others, ἵνα ἀνθρώποις ἀρέσωσι, Chrys., τὴν παρὰ ἀνθρώπων θηρώμενοι δόξαν, Theod. Both interpretations are doubtful, as they obscure that more profound and far-reaching meaning of σάρξ, 'the earthly existence and conditions of man,' 'notio universa rerum externarum,' Schott, which pervades this whole epistle: see notes ch. v. 16, and Müller, *on Sin*, ch. II. ad fin. p. 353. οὗτοι] '*these:*' it is this class and this pre-eminently, that are engaged in constraining you, &c.: see note ch. iii. 7. τῷ σταυρῷ] '*on account of the cross;*' i. e. 'for preaching the doctrine of the cross of Christ.' The dative points out the *ground* or *cause* of the persecution, Rom. xi. 20, ἐξεκλάσθησαν τῇ ἀπιστίᾳ; see Winer, *Gr.* § 31. 3. c, p. 245, Bernhardy, *Synt.* III. 14, p. 102. The ablatival explanation, that they may be persecuted *with* the cross of Christ ('perpessiones Christi, 2 Cor. I. 5,' Grot.), either, on the one hand, involves an unsatisfactory explanation of ὁ σταῦρος (which as Brown, p. 359, observes, in such expressions as the present always implies the fact of the atoning death of Christ); or, on the other, causes a still more untenable meaning to be assigned to διώκωνται; viz. 'lest the doctrine of Christ wear a hostile aspect to them,' as Neand. *Planting*, Vol. I. p. 226.

σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. 14 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος

13. **οὐδὲ γὰρ . . . αὐτοί**] '*For not even they*,' 'Nam ne ipsi quidem,' Beza, *they* of whom it might reasonably have been expected. 'Tantum abest, ut illorum intersit, a vobis legem observari,' Beng. **οἱ περιτεμνόμενοι**] '*those who are having themselves circumcised*.' Peile and Hilgenf. (p. 47) explain *οἱ περιτεμν.* as 'the party or advocates of the circumcision;' the pres. part. with article passing into a substantive (Winer, *Gr.* § 46. 4, p. 403), and losing its precise temporal reference: Hilgenf. cites *Acta Pet. et Paul.* § 63, p. 28 (ed. Tisch.), *οὗτοι οἱ περιτεμνόμενοι*. This is by no means improbable. The pres. may be, however, explained on the ground that St. Paul includes in the idea not merely their conformity to the rite, which strictly becomes a past act, but their endeavour thereby to draw others into the same state, which is a present and continuing act. It must be admitted the reading, *περιτετμημένοι* (*Lachm., Scholz, Rinck, Mey.*), would give a more appropriate sense; but the external authorities (ACDEK; Vulg. Syr. (both), Slav.; Chrys. Theodoret, &c.), are distinctly in favour of the more *difficult* reading, *περιτεμνόμενοι*. **νόμον**] '*the law*.' Middleton here explains the anarthrous *νόμος* as 'moral obedience' ('the principle of Law,' Peile), adducing the parallel passage, Rom. ii. 25; but there also, as here, *νόμος* is the Mosaic law: see Alford, *on Rom. l. c.* **ἐν τῇ ὑμετέρᾳ σαρκί**] e. *ἐν τῷ κατακόπτειν τὴν ὑμετέραν σάρκα*, Theoph. There is no contradiction between the two motives assigned for their enforcement of the circumcision. The second, as Usteri observes, states positively what the first did negatively. They boasted that they had not only made Christian, but Jewish converts ('quod vos Judaismo implicuerint,' Beza), and thus sought to escape persecution at the hands of the more bigotted Jews.

14. **ἐν τῷ σταυρῷ**] '*in the cross*;' i. e. in the principle of the sufferings and death of Christ being the only means whereby we were justified and reconciled unto God, Rom. v. 9, 10. **δι' οὗ**] '*by whom*;' i. e. 'by whose crucifixion.' The relative may refer either to *σταῦρος* (Theodoret) or *Χριστός*. It is curious that B. Crus. in adopting the latter reference, and Windischm. the former, should *both* urge that, on the contrary supposition, St. Paul would have written *ἐν ᾧ* instead of *δι' οὗ*. As far as this argument goes, both are right, see Winer, *Gr.* § 52. *ἐν*, p. 464 and p. 465, though, probably, Windischm. is best supported by this use of *ἐν* in the N. T. with reference to Christ; comp. Eph. i. 7. The context, however, is the surest guide, and here, as I. X. immediately precedes, the relative will more naturally seem to refer to those words. **κόσμος**] '*the world*:' *τὰ βιωτικὰ πραγμάτα*, Chrys.; not 'res et religio Judaica,' Schoettg. The full meaning has been well expressed by Calvin, 'mundus procul dubio opponitur novæ creaturæ, quicquid ergo contrarium est spirituali Christi regno mundus est, quia ad

ἐσταύρωται κἀγὼ τῷ κόσμῳ· 15 οὔτε γὰρ περιτομή τι ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. 16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχοῦσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ

15. οὔτε (Syr. Sah. οὐ) γάρ] So *Tisch.* with B; 17. . . . Go. Syr. (Syr. Philox.) Sah. Æth. Arm. (Venet.) . . . . Chrys. Syncell.; Hieron. Aug. (*De W., Mey.*, much commended by *Griesb.*; approved by *Mill*, Prolegom. p. 84). The longer reading, ἐν γὰρ Χριστῷ Ἰησοῦ is found in ACDEFGJK . . . . Many Vv. (Syr. Philox. with ast.) . . . . Theodoret, Dam.; Ambrst. al. (*Rec., Scholz, Lachm.*). The external evidence is thus *very* strong; still, the probability that the longer reading is a gloss from ch. v. 6, seems so great that, supported as we are by the ancient Oriental Vv., we do not hesitate in adhering to the reading of *Tisch.* Internal considerations seem also to favour the shorter reading. Circumcision is the prevailing subject of the paragraph: this is less distinctly palpable in the longer reading, which by prominently introducing the idea of 'communion with Christ,' seems to divert attention from the predominant thought.

veterem hominem pertinet. Mundus est quasi objectum et scopus veteris hominis' (cited by Peile). The unusual omission of the article with κόσμος (nom.) is noticed by Middleton, *in loc.*, Winer, *Gr.* § 18. 1, p. 140. ἐμοί] '*to me*,' dat. of ethical relation; a usage of this case which is more fully developed in the dat. *commodi* or *incomm.*; see Winer, *Gr.* § 31. 1, Bernhardy, *Synt.* III. 9, p. 85. This reciprocal crucifixion is a forcible mode of expressing the utter cessation of all communion between the Apostle and the world: as Schott well observes, 'alter pro mortuo habet alterum;' comp. John vi. 56, 2 Thess. i. 12, 1 Cor. vi. 13.

15. καινὴ κτίσις] '*a new creature.*' κτίσις has two meanings in the N. T.: active, 'the act of creation,' Rom. i. 20; passive, 'the thing created,' whether personal and individual, 2 Cor. v. 17, or impersonal and collective, Rom. viii. 19. Either meaning will suit the present passage; the latter, perhaps, comp. 2 Cor. v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις, is most probable. The form of expression may possibly have originated from the use of the similar term בְּרִיָּה חֲדָשָׁה, to denote proselytes; Schoettg. *Hor. Hebr.* Vol. I. p. 328: the meaning, however, and application, is here, of course, purely Christian.

16. τῷ κανόνι τούτῳ] '*according to this rule*,' i. e. rule of faith: κανόνα ἐκάλεσε τὴν προκειμένην διδασκαλίαν, Theodoret: see exx. in Elsn. *Obs.* Vol. II. p. 201. Meyer insists on the more strict meaning of κανών, in consequence of the metaphor involved in στοιχεῖν. This seems needless precision, comp. Luke i. 6. On the derivative meaning of κανών, see an article by Planck, in *Comment. Theol.* Vol. I. 1, p. 209 sq. The dat. is the dativus *normæ*, ch. v. 16, Phil. iii. 16, Winer, *Gr.* § 31. 3. b, p. 244, Fritz. *Rom.* xiii. 13, Vol. III. p. 142. ἐπ' αὐτούς] Meyer notices the use of the preposition as denoting the idea of peace and mercy coming down *upon them* from heaven: comp. Mark i. 10 (*Rec.*), Acts xix. 6, 2 Cor. xii. 9. The position of εἰρήνη before ἔλεος rather than after it (the usual and more natural collocation, 1 Tim. i. 2, 2 Tim. i. 2,

ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

Trouble me not; I am Christ's accredited servant.

Jude 2) can scarcely be thought designed. The meaning of ἔλεος is noticed by Tittmann as involving not only 'misericordia' (οἰκτιρμός), but 'ipsum miseris succurrendi studium,' *Synon.* p. 69 sq. **καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ**] *'and upon the Israel of God.'* It is doubtful whether καί is explicative, 'namely, upon the Israel of God,' or simply copulative. The καὶ ἐξηγητικόν, though needlessly obtruded on several passages of the N. T., is still distinctly found in St. Paul's Epp. (contr. De Wette), see Fritz. *Rom.* ix. 23, Vol. II. p. 339, Winer, *Gr.* § 57. 2. obs. p. 515. Still, as it is doubtful whether καί is ever used by St. Paul in so *marked* an explicative force as must here be assigned (the exx. cited by Meyer, 1 Cor. iii. 5, viii. 12, xv. 38, are not conclusive), and as it seems still more doubtful whether Christians generally could be called 'the *Israel* of God' (contrast Brown, p. 382), the simple copulative meaning seems most probable. St. Paul includes all in his blessing, of whatever stock and kindred; and then, with his thoughts turning (as they ever did) to his own brethren after the flesh, Rom. ix. 3, he pauses to specify those who were once Israelites according to the flesh, 1 Cor. x. 18, but now are the Israel of God ('τοῦ Θεοῦ auctorem innuit, quem Deus veluti peculium suum reddidit,' Schott), true spiritual children of Abraham.

17. **τοῦ λοιποῦ**] *'Henceforth,'* not for ἀπὸ τοῦ λοιποῦ (Bos. *Ellips.* p. 461, Brown), or for λοιπόν (Bloomf.), though commonly replaced by it and τὸ λοιπὸν in later writers (Bernh. *Synt.* III. 36, p. 145), but the correct temporal genitive, denoting 'the time within which,' or at some epoch of which the action is represented as taking place, Madvig, *Synt.* § 66. a. Thus, taken *strictly*, τοῦ λοιποῦ κ. τ. λ. is, 'let no one at any time in the future,' &c., τὸ λοιπὸν κ. τ. λ., 'let no one during the future,' &c.; comp. Herm. *ad Vig.* No. 26, 'τὸ λοιπὸν dicitur et τοῦ λοιποῦ, hoc discrimine, quod τὸ λοιπὸν continuum et perpetuum tempus significat; τοῦ λοιποῦ autem repetitionem ejusdem facti reliquo tempore indicat.' This temporal genitive, it may be remarked, appears to be more correctly referred to the partitive force of that case, Scheuerl. *Synt.* § 15, p. 100, Donalds. *Gr.* § 451, than remotely to the idea of origination or antecedence, Hartung, *Casus*, p. 34, Jelf, *Gr.* § 523.

ἐγὼ γάρ] *'for I* (ἐγώ emphatic, and in opposition to the false teachers,—not to μηδεὶς (De Wette) unless used in reference to them) am an accredited servant and preacher of Christ.'

τὰ στίγματα] *'the marks:'* the addition of ἐν τῷ σώματί μου necessarily imply the wounds and scars and outward tokens of the persecutions and sufferings which the Apostle had undergone in the service of Christ, 2 Cor. xi. 23 sq. There is also a distinct allusion to the marks burnt on slaves to denote whom they belonged to, Herod. VII. 233, ἔστιζον στίγμ. βασιλήϊα, Martial, XII. 61, 'stigmate non meo;' see especially Deyling, *Observ. Sacr.* Vol. III. No. 43, p. 423, who has copiously illustrated the subject of στιγματοφόροι. The gen. Ἰησοῦ indi-

Benediction.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

cates, then, not the *origin*, 'auctore Christo' (Gom.), or remote *reference to* 'propter Christum' (Pisc. comp. Olsh., a doubtful translation both here and 2 Cor. i. 5), but *the owner*. The marks attested who the Apostle's Master was. This interpretation preserves the full force of γάρ, 'For I am one whom Christ himself has vouchsafed to authenticate as his servant.'

βαστάζω] οὐκ εἶπεν, ἔχω, ἀλλά, βαστάζω, ὥσπερ τις ἐπὶ τροπαίοις μέγα φρονῶν ἢ σημείοις βασιλικοῖς, Chrys.: comp. Acts ix. 15, βαστάσαι τὸ ὄνομά μου, Clem. *Hom.* ap. Coteler. Vol. I. 692, εἰκόνα Θεοῦ βαστάζειν. There is no reason, however, why it should not be in the 'sensus molestus' of ch. v. 10, vi. 5.

18. **μετὰ τοῦ πνεύματος ὑμῶν**] Chrys. finds in πνεύματος an allusion to the contrary principle, ἀπάγων αὐτοὺς τῶν σαρκικῶν, so Rück. This is doubtful, as the same form occurs Philem. 25, 2 Tim. iv. 22, where it is obvious no such allusion is intended. The common interpr. seems the most satisfactory: 'hominem a potiori parte sic antiquis dici Theologis, nec novum nec inusitatum est,' Heinsius, *Exerc.* p. 429. The most, then, that can be said is, that St. Paul perhaps uses πνεύματος, as it is in the spirit of man that the operations of grace make themselves felt. **ἀδελφοί**] Here the unusual position of the word *seems* to be intentional: they were indeed brethren, and were to show themselves such.

TRANSLATION.

NOTICE.

THE general principles on which this translation has been drawn up are explained in the Preface. I will here only again remind the reader that, as a general rule, I have not departed from the Authorized Version, unless it appeared to be either *incorrect*, *inexact*, *insufficient*, or *obscure*. I have in all cases stated these deviations in the notes, that the reader may be enabled at once to compare the Authorized Version with that which I have ventured to adopt. The reasons for these deviations will, in every instance that is not self-evident, be found in the Commentary. I have also subjoined, in the more important cases, citations from eight of the older versions, viz., those of Wiclif 1380, Tyndale 1534, Coverdale (Bible) 1535, Coverdale (Test.) 1538, Cranmer 1539, Geneva 1557, Bishops' 1568, and Rheims 1582. For the citations from Wiclif's, Tyndale's, Cranmer's, the Genevan and Rhemish Versions, I am indebted to that noble monument of English typography, THE ENGLISH HEXAPLA of Messrs. Bagster. Those from Coverdale (Bible) were taken from the revised edition of his Bible in 1550, and from his Testament of 1538. The citations from the Bishops' Bible are from the first edition of 1568. These have been subjoined, not so much as a matter of authority, as of literary interest. They will, perhaps, at the same time, give the reader some slight acquaintance with the principles on which the Authorized Version was drawn up, and will make him thankfully acknowledge, that it is truly, what Selden termed it, 'the best translation in the world.'

The abbreviations in the notes will, I think, easily explain themselves. It may be only necessary to remark, that where an asterisk is affixed to a citation from the Auth. Version, the deviation in the text has arisen from a different reading. In the text, the italics (which slightly differ from those in the first edition of the Auth. Vers.) denote, as usual, words not in the original; the small capitals mark words which are emphatic in the original, but which could not occupy an emphatic position in the translation, without harsh inversions.

THE EPISTLE TO THE GALATIANS.

CHAPTER I. 1.

PAUL an apostle, not of men neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead,—[2] and ALL the brethren which are with me, unto the churches of Galatia: [3] grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, [4] who gave Himself for our sins, that He might deliver us from this present world of evil, according to the will of God and our Father: [5] to whom *be* glory for ever and ever. Amen.

[6] I marvel that ye are so soon changing over from Him that called you in the grace of Christ, unto another kind of gospel: [7] which is NOT another; save that there are some who trouble you, and desire to pervert the Gospel of Christ.

2. *Which*] It may be here observed that archaisms, as such, are not removed from the Authorized Version except where a positive error is involved. Here there is none; 'which' is not merely the neuter of 'who,' but is a compound word; Latham, *Engl. Lang.* § 305. 4 (ed. 3).

4. *World of evil*] 'Evil world,' *Auth.* Neither of the usual translations, 'world,' or 'age' (though the former perhaps more nearly), give the *exact* meaning of *αἰών*; the best *paraphrase* seems, 'spirit of the age;' see Eadie, *on Eph.* ii. 2. *God and our Father*] Scholefield, (*Hints*) *on* 1 *Cor.* xv. 24, while fully admitting the reference of the gen. only to the latter noun, suggests the omission of the copula in translation, as more conformable to the idiom of our language. As, however, there are several cases where the copula is omitted in the Greek, and others, as here, where it is inserted, it seems best, in so solemn a designation, to preserve the distinction by a special, and even peculiar translation.

6. *Changing over*] 'Removed,' *Auth.*; 'moved,' *Wicl.*; 'turned,' *Tynd., Cov., Cran., Gen., Bish.*; 'transferred,' *Rhem.* *In*] So *Tynd., Cov., Bish.*: 'Into,' *Auth., Wicl., Rhem.*; 'unto,' *Cov.* (Test.), *Gen.*; 'by,' *Cran.* *Another kind of*] 'Another,' *Auth.*, and other Vv.

7. *Save that*] So *Cov.* (Test.): 'But there be some that,' *Auth.*; 'but that

[8] But even if we, or an angel from heaven, should preach any gospel unto you contrary to that which we have preached unto you, let him be accursed. [9] As we have said before, so say I now again, If any *man* preacheth any gospel unto you contrary to that which ye have received, let him be accursed. [10] For NOW am I making men my friends, or God? or am I seeking to please men? if I were STILL pleasing men, I should not be a servant of Christ.

[11] Now I certify you, brethren, that the gospel which was preached by me is not after man. [12] For I, indeed, received it not from man, nor was I taught *it by man*, but through revelation from Jesus Christ. [13] For ye have heard of my conversation in time past in Judaism, how that beyond measure I persecuted the church of God, and was destroying it: [14] and made advance in Judaism beyond many my equals in mine own nation, being more exceedingly

there be some,' *Wicl.*, *Tynd.*, *Cov.*, *Cranmer*, *Gen.*, *Bish.*; 'unless,' *Rhem.* *Desire to pervert*] 'Would pervert,' *Auth.*; 'wolen mysturne,' *Wicl.*; 'intend to p.,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'will' turn,' *Cov.* (Test.); 'will invert,' *Rhem.*

8. *Even if*] 'Though,' *Auth.* and all Vv. (*Rhem.* 'although.') *Should preach*] 'Preach,' *Auth.*; the idea of future contingency involved in the use of ἐάν with subj., Herm. *Vig.*, No. 312, is best expressed by the insertion of *should*. *Any gospel, &c.*] 'Any other gospel unto you than,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'otherwaies than,' *Gen.*; 'beside that,' *Wicl.*, *Rhem.*

9. *Have said*] 'Said,' *Auth.*: see notes. *Preacheth*] 'Preach,' *Auth.*; change made in text to preserve opposition of moods in original: see notes, and comp. Latham, *Engl. Lang.* § 614. *Any gospel, &c.*] 'Other gospel unto you than that,' *Auth.*

10. *Now am I making, &c.*] 'Do I now persuade men,' *Auth.*, *Bish.*; 'use persuasion,' *Rhem.*; 'counceil,' *Wicl.*; 'preach man's doctrine,' *Tynd.*, *Gen.*; 'preach I men,' *Cov.*; 'speak fayre,' *Cov.* (Test.); 'speak unto,' *Cran.* *If*] So *Wicl.*, *Tynd.*, *Rhem.*; 'for if,' *Auth.*, *Cran.*, *Gen.*, *Am I seeking*] 'Do I seek,' *Auth.* *Were still pleasing*] 'Yet pleased,' *Auth.* *A*] 'The,' *Auth.*'

11. *Now*] 'But,' *Auth.*, *Cov.*, omitted in *Tynd.*, *Cran.*, *Gen.*, *Bish.* *By*] 'Of,' *Auth.*

12. *Indeed received, &c.*] 'For I neither received it of man, neither was I taught it,' *Auth.*, and similarly other Vv.; except *Cov.* (Test.) 'for I did not receive it nor learned it of man:' comp. *Wicl.* *Through rev. from*] 'By the rev. of,' *Auth.*

13. *Judaism*] So *Rhem.*: 'The Jews' religion,' *Auth.*, *Gen.* ('the Jewishe rel.'), *Bish.*; 'the Jurie,' *Wicl.*; 'the Jews' wayes,' *Tynd.*; 'the Jewshippe,' *Cov.* *Was destroying it*] 'Wasted it,' *Auth.*; 'faughte agen it,' *Wicl.*; 'spoyled it,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'drove them out,' *Cov.* (Test.); 'expugned it,' *Rhem.*

14. *Made advance, &c.*] 'Profited in (*Wicl.*, *Gen.*, *Bish.*, *Rhem.*) the Jews' religion above,' *Auth.*; 'pre-

zealous for the traditions of my fathers. [15] But when it pleased God, who set me apart from my mother's womb, and called *me* through His grace, [16] to reveal His Son within me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: [17] neither went I away to Jerusalem to them which were apostles before me; but I went away into Arabia, and returned again unto Damascus. [18] Then after three years I went up to Jerusalem to become acquainted with Cephas, and tarried with him fifteen days. [19] But other of the apostles saw I none, save James the Lord's brother. [20] Now the things which I write unto you, behold, before God, I lie not. [21] Afterwards I came into the regions of Syria and Cilicia; [22] and remained unknown by face unto the churches of Judæa which were in Christ: [23] but they were hearing only That he who was our persecutor in times past is now preaching the faith which once he destroyed. [24] And they glorified God in me.

vayled in,' *Tynd., Coverd., Cranmer. For*] 'Of,' *Auth.*

15. *Set me apart*] 'Separated me,' *Auth.*, and all Vv.; except *Wicl.*, 'departid me,' and *Cov.* (Test.) 'sundered me.' The change is made to prevent 'from' being understood as local: see Winer, *Gr.* § 51, ἐκ, and notes.

16. *Within*] 'In,' *Auth., Wicl., Cov., Bish., Rhem.*; 'by,' *Tynd., Cov.* (Test.), *Cran.*; 'to,' *Gen.* *Conferred*] So *Auth.* This transl. is not wholly adequate, but it is not easy to replace it by a more exact one. The original word seems to involve two ideas, *addressing oneself to* (πρός, direction), and *taking counsel with.* Most of the older translations give prominence to the latter and more important idea, e. g. 'I commened not of the matter,' *Tynd., Cov., Cran., Genev.*; some of the moderns, e. g. Meyer, Lewin, express more distinctly the former. It seems difficult to combine both without paraphrasing. The singular translation in *Cov.* (Test.) 'I did not graunt,' comp. *Rhem.*, 'I condescended not,' results from the Lat. 'acquievi.'

17. *Away* (bis)] *'Up,' *Auth.*

18. *Become acquainted, &c.*] 'See *Peter,' *Auth.*, and all the other Vv. *Tarried*] *Rhem.*; 'Abode,' *Auth., Tynd., Cov., Cran., Gen., Bish.*; 'dwellid,' *Wicl.*

22. *Remained*] 'Was unknown,' *Auth.* and all the other Vv.

23. *Were hearing*] 'Had heard,' *Auth., Cov., Rhem., Bish.*; 'heard,' *Tynd., Cran., Gen.*; 'hadden oonli an hearynge,' *Wicl.* Conybeare and Howson have given a good paraphrase; tidings only were brought them from time to time;' comp. Erasm., 'Rumor apud illos erat.' *Who was our persecutor*] 'Which persecuted us,' *Auth., Tynd., Cran., Gen., Bish., Rhem.*; 'that persecuted us,' *Cov.*; 'that did persecute us,' *Cov.* (Test.); 'that pursued us,' *Wicl.* *Is now preaching*] 'Now preacheth,' *Auth., Tynd., Cov.* ('pr. now') *Cran., Gen., Bish.*; 'doth now preach,' *Cov.* (Test.); 'doth now evangelize,' *Rhem.* The change is made to more definitely mark the present *act*; comp. Latham, *Engl. Lang.* § 573 and § 579.

Chapter II.

Then fourteen years after I went up again to Jerusalem with Barnabas, and took also Titus with *me*. [2] And I went up by revelation, and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I might be running, or have run, in vain. [3] But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised: [4] and that because of the false brethren craftily brought in, men who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: [5] to whom we gave place by the *required* subjection, no, not for an hour; that the truth of the gospel might continue with you. [6] But of those who were high in reputation,—whatsoever they were, it maketh no matter to me: God accepteth no man's person: to me certainly they who were of reputation communicated nothing in addition: [7] but contrariwise, when they saw that I was entrusted with the gospel of the uncircumcision as Peter was with that of the circumcision; [8] (for He that wrought effectually for Peter

Chapter II. 1. *Also*] 'Titus with me also,' *Auth.*

2. *The Gospel*] So all Vv. except *Auth.*, 'That Gospel.' *Might be running, &c.*] 'Should (om. *Wicl.*) run or had run,' *Auth.*, and all Vv. The text seems to preserve more exactly, and perhaps also more grammatically, the contrast between the pres. (subj.) and past tense. It may be observed that *should* 'simpliciter futuritionem indicat:' *might* 'de rei possibilitate dicitur;' Wallis, *Gram. Angl.* p. 107.

3. *Not even*] 'Neither,' *Auth., Wicl., Bish., Rhem.*; 'Also Titus... yet was not,' *Tynd., Cranmer, Gen. Though he was*] 'Being,' *Auth.*

4. *The false, &c.*] Similarly *Rhem.*; 'false brethren unawares brought in, who,' *Auth.*; 'and that because of ('certayne,' *Cov.*) incommers beynge falce br.' *Tynd., Cran., Bish.*

5. *By the required, &c.*] 'By subjection,' *Auth.*; 'as concerning to be brought into subjection,' *Tynd., Cov., Cran., Gen.*; 'yelded not subjection,' *Rhem.*

6. *Were high, &c.*] 'Seemed to be somewhat,' *Auth., Cran.*; similarly *Cov.* (Test.); 'that seemed to be great,' *Cov.*; similarly *Tynd., Gen. To me certainly, &c.*] 'For they who seemed *to be somewhat* in conference added nothing to me,' *Auth.*; 'taught me nothing,' *Cov.*; 'avayled me nothing,' *Cov.* (Test.); 'added nothynge,' *Tynd., Cran., Bish., Rhem.*; 'dyd communicate nothing with me,' *Gen.*

7. *I was entrusted, &c.*] 'The gosp..... was committed unto me as *the Gospel* of the circumc. *was* unto Peter,' *Auth.* and sim. other Vv. The change of order is made, for the sake of keeping the emphasis on πεπίστευμαι: see Meyer.

8. *For*] 'In,' *Auth., Tynd., Cran.,*

towards the apostleship of the circumcision, the same wrought effectually for me also towards the Gentiles:) [9] and when James, Cephas, and John, who are accounted as pillars, perceived the grace that was given unto me, they gave to me and Barnabas right hands of fellowship; that we *should be apostles* unto the heathen, and they unto the circumcision. [10] Only *they would* that we should remember THE POOR; which very thing I also was forward to do. [11] But when Cephas was come to Antioch, I withstood him to the face, because he had been condemned. [12] For before that certain *men* came from James, he did eat with the Gentiles; but when they came, he began to withdraw and separate himself, fearing them *which were* of the circumcision. [13] And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with by their dissimulation. [14] But when I saw that they were not walking uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, how *is it that* thou constrainest the Gentiles to keep the customs of

Bish., Rhem.; 'by,' *Cov.* (Test.), *Gen.*; 'with,' *Cov.* *Towards*] 'To,' *Auth.* *Wrought, &c.*] 'Was mighty in me toward,' *Auth.* All the other Vv. give the same translation to ἐνεργέω in the second clause that they adopt in the first.

9. *Are accounted as*] 'seemed to be,' *Auth.* and all Vv. except *Wicl.*, 'weren seyn to be,' and *Gen.*, 'are taken to be.' *Right hands*] 'The right hands,' *Auth.*, and all Vv. except *Wicl.* ('right hond.') *Be Apostles*] So *Cran., Bish.*; 'should go,' *Auth.*; 'shuld preach,' *Tynd., Cov., Gen.*

10. *Which very thing*] 'The same which,' *Auth.*; 'whiche thing also,' *Tynd., Cov., Gen.*; 'wher in also,' *Cran., Bish.*

11. *Cephas*] * 'Peter,' *Auth.* *Had been condemned*] 'Was to be blamed,' *Auth., Bish.*; 'was worthy to be blamed,' *Tynd., Cov., Cran., Gen.*, similarly *Wicl.* ('to be undirnomen); 'Was blameable,' *Cov.* (Test.), 'reprehensible,' *Rhem.*

12. *Certain (men)*] 'Certain,' *Auth.* *Came*] 'Were come,' *Auth.* *Began to, &c.*] 'Withdrew and separated,' *Auth.* and all Vv. The imperf. denotes the continuance of the act, or as Bengel, '*subducebat* paullatim.'

13. *The rest of the*] So *Cov.* (Test.), *Rhem.*; 'the other,' *Auth.*, and remaining Vv. *Even Barnabas*] 'Barnabas also,' *Auth.* *By their*] *Auth.* omits 'by;' 'into,' *Wicl.* and all other Vv.

14. *Were not walking*] 'Walked not,' *Auth.* *How cometh it, &c.*] * 'Why compellest thou,' *Auth.*; 'Why causest thou,' *Tynd., Cran., Gen., Bish.*'; 'hou constreynest thou,' *Wicl.* *Keep the customs, &c.*] 'To live as do the Jews,' *Auth.*, and nearly all Vv.; 'Judaize,' *Rhem.*

the Jews? [15] We *truly are* by nature Jews, and not sinners of the Gentiles; [16] but as we know that a man is not justified by the works of the law, but *only* through faith in Jesus Christ,—even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. [17] But if, while we seek to be justified in Christ, we are found ourselves also to be sinners, *is* Christ therefore a minister of sin? No verily! [18] For if what I destroyed THIS again I build up, I

15. *We (truly) are, &c.*] Similarly *Rhem.*; 'We who are Jews by nature,' *Auth., Tynd., Cran., Gen.*; 'Though we be, &c.' *Cov.*; 'We which are ....know,' *Bish.* This address of St. Paul to St. Peter involves so many difficulties both in meaning and connexion, that it will be perhaps best to subjoin a free paraphrase of the whole. 'We, I concede, are by birth Jews, not Gentiles, and consequently, from our point of view, sinners; but as we know that a man is not justified by the works of the law, in fact is not justified at all, except through faith in Christ;—even we, with all our privileges, believed in and upon Christ, that we might be justified, &c. But what, if, while we are seeking to be justified through Christ and in communion with Him, the result show that we, with all our privileges, are sinners like the Gentiles; is Christ the minister of a dispensation that after all only leads to sin? No verily! No, for if I (or you) build up again the system I pulled down, and set up nothing better in its place, it is thus, and not in seeking to be justified in Christ, that I show myself (vox horrenda!) *a transgressor* of the law; yes, a violator of its deeper principles. For I (to adduce a proof from my own spiritual experience) through the medium of the law, and in accordance with its higher principles, died unto it in regard to its claims and its curse: I have been and am crucified with Christ. Though I live then, it is no longer as my old self, but as reanimated by Christ; yes, the life which now I live, this earthly mundane life, I live in the element of faith in Christ, who so loved me that He gave His own life for me. Thus I do not, like these Judaists, regard the grace of God as a principle that could be dispensed with; for if, as they pretend, the law is sufficient to make men righteous, the obvious inference is, there was no object in the death of Christ.'

16. *But as we know*] 'Knowing,' *Auth.*; 'yet insomuche as we knowe,' *Cov.* *But only through, &c.*] 'But by the faith of Jesus Christ,' *Auth.* and all Vv. except *Cov.*, 'on J. C.;' *Cov.* (Test.), 'save by the faith by J. C.' *Even we, &c.*] 'Even we have believed in J. C.,' *Auth.*; 'and we have bel. on,' *Cran., Bish.*; 'even we *I say* have bel. in,' *Gen.* *Faith in*] 'The faith of,' *Auth.*, and all Vv.

17. *In Christ*] So *Wiclif, Cov.* (Test.), *Rhem.*; 'By Christ,' *Auth.*, and remaining Vv. *We are found, &c.*] 'We ourselves also are found sinners,' *Auth.* *Is Christ, &c.*] 'Is therefore Christ the,' *Auth.* *No verily*] 'God forbid,' *Auth.*, and all Vv. except *Cov.* (Test.), 'that be farre.'

18. *What I destroyed, &c.*] 'I build again the things which I de-

make myself a transgressor. [19] For I through the law am dead to the law, that I might live unto God. [20] I am crucified with Christ: I live however no longer myself, but Christ liveth in me; yea the life which I NOW live in the flesh I live in faith, *faith* in the Son of God, who loved me, and gave himself for me. [21] I do not make void the grace of God: for if righteousness *come* THROUGH THE LAW, then Christ died for nought.

CHAPTER III.

O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, CRUCIFIED among you. [2] This only would I learn of you, Was it by the works of the law that ye received the Spirit, or by the hearing of faith? [3] Are ye so very foolish? having begun with the Spirit are ye now brought to completion with the flesh? [4] Have ye experienced so many things in vain, if indeed it really be in vain. [5] He then, *I say*, that ministereth to you the Spirit and worketh wondrous powers within you, *doeth he it* by the works of the law or by the hearing of faith?

stroyed,' *Auth., Cran., Bish.*; 'that which,' *Tynd., Cov., Gen.*; 'the same things againe which,' *Rhem.*

20. *I live however, &c.*] 'Nevertheless I live; yet not I,' *Auth.*, sim. *Cov., Cran.*; 'I live verely, yet now not I,' *Tynd., Gen.* *Yea*] 'And,' *Auth., Gen., Bish., Rhem.*; 'for,' *Tynd., Cov.*; 'but,' *Wicl., Cov.* (Test.). *In faith, &c.*] 'By the faith of,' *Auth., Tynd., Cran., Gen., Bish.* 'in the feith of,' *Wicl., Cov., Rhem.*

21. *Make void*] 'Frustrate,' *Auth.*; 'cast not awei,' *Wicl., Cov.* (both) *Rhem.*; 'despyse not,' *Tynd., Cran.*; 'do not abrogate,' *Gen.*; 'reject not,' *Bish.* *Through*] So *Wicl.*: 'By,' *Auth., Cov.* (both), *Rhem.*; 'of,' *Tynd., Gen., Cran., Bish.* *Died for nought*] So *Cov.* (Test.): 'in vain,' *Auth., Tynd., Cov., Cran.., Bish., Rhem.*; 'without cause,' *Wicl., Gen.*, ('a cause').

CHAP. III. 1. **Auth.* inserts after 'you,' 'that ye should not obey the truth.'

2. *Was it, &c.*] 'Received ye the Spirit by the,' &c. *Auth.*

3. *So very*] 'So,' *Auth.*, and all Vv. except *Cov.*, 'such fooles.' *Begun with*] *Rhem.* 'Begun in,' *Auth.* and other Vv. except *Cov.* ('by.') *Brought to completion with*] 'Made perfect by,' *Auth., Gen.* ('in'); 'ende in,' *Tynd., Cran.*; 'be consummate with,' *Rhem.*

4. *Experienced*] 'Suffered,' *Auth.*, and all other Vv. *Indeed it really be*] 'It be yet,' *Auth., Bish.*; 'if yet without cause,' *Rhem.*; 'yf it be also in vayne,' *Cran.*; 'if that be vayne, *Tynd., Gen.*

5. *He then, &c.*] 'He therefore,' *Auth., Gen., Bish., Rhem.*; 'moreover, he, &c.,' *Cran.* *Wondrous powers, &c.*] 'Miracles among you,' *Auth.* and all Vv. except *Wicl.*, 'vertues in you,' *Cov.*, 'great actes.'

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of the Gentiles; [16] but as we
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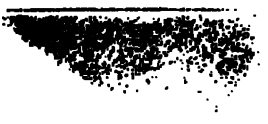

[6] Even as Abraham believed God, and it was accounted to him for righteousness. [7] Know ye therefore that THEY WHICH ARE OF FAITH, the same are the children of Abraham. [8] Moreover the Scripture, foreseeing that God justifieth the heathen through faith, proclaimed before the glad tidings unto Abraham, *saying*, In thee shall all nations BE BLESSED. [9] So then they which be of faith are blessed with faithful Abraham.

[10] For as many as are of the works of the law are under curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. [11] But *further*, that in the law no man is justified in the sight of God, *it is* evident: for, The just shall live by faith. [12] Now the law is not of faith; but, He that doeth them shall live in them .... [13] Christ hath redeemed us from the curse of the law, having become A CURSE for us; for it is written, Cursed *is* every one that hangeth on a tree;—[14] that unto the Gentiles the blessing of Abraham might come in Christ Jesus: that we might receive the promise of the Spirit THROUGH FAITH.

[15] Brethren, I speak after the manner of men; even a MAN'S covenant, when it has been confirmed, no man annulleth, or infringeth on by conditions. [16] Now to Abraham were the promises made, AND TO HIS SEED. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. [17] This then I say, a covenant, that was

8. *Moreover*] 'And,' *Auth.*, *Wicl.*, *Cov.*, (Test.), *Rhem.*: 'for,' *Tynd.*, and remaining Vv. (*Coverd.* omits). *Justifieth*] So *Wicl.*, *Rhem.*: 'Would justify,' *Auth.*, *Tynd.*, *Cran.*, *Gen.* *Proclaimed, &c.*] Sim. *Tynd.*, *Cran.*, *Gen.*: 'Preached before the Gospel,' *Auth.*, *Gen.* ('before hand').

10. *Curse*] So *Wicl.*, *Rhem.*, and similarly *Tynd.*, 'under malediccion:' 'the curse,' *Auth.*, *Cov.*, *Gen.*, *Bish.*

11. *But further, &c.*] 'But that no man is justified by the law,' *Auth.*

12. *Now*] 'And,' *Auth.*, *Gen.*; *Tynd.*, *Cran.* omit. *He*] * 'The man,' *Auth.*

13. *Having become*] 'Being made,' *Auth.*, *Rhem.*; 'and was made,' *Wicl.*

14. *Unto the Gentiles*] 'Come on the Gentiles,' *Auth.* *In Christ J.*] 'Through *J. C.,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'in,' *Wicl.*, *Cov.*, *Rhem.*

15. *Even*] 'Though it be but,' *Auth.* *When it has been*] 'Yet if it be,' *Auth.* *Annulleth, &c.*] 'Disannulleth or addeth thereto,' *Auth.*, *Bish.*; 'addeth anything thereto,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'ordeyneth above,' *Wiclif*; 'further disposeth,' *Rhem.*

16. *Were the promises, &c.*] Sim. *Rhem.*, *Wicl.*: 'And his seed were the promises,' &c., *Auth.* and other Vv.

17. *This then*] 'And this,' *Auth.*, *Gen.*, *Rhem.*; 'but,' *Wicl.*, *Cov.* (Test.). *A covenant*] 'The cove-

confirmed before by God [for Christ], the law, which was four hundred and thirty years after, doth not invalidate, that it should make void the promise. [18] For if the inheritance *be* of the law, *it is* no more of promise: but to Abraham God freely gave it THROUGH PROMISE.

[19] What then is *the object of* the law? It was added because of transgressions, till the Seed should come to whom the promise was made; *and was* ordained through angels in the hand of a mediator. [20] Now every mediator is not a *mediator* of one, but God is one. [21] *Is* the law then against the promises of GOD? no verily! for if there had been given a law which could have given life, *then* verily by the law would righteousness have come. [22] But the scripture hath shut up all mankind under sin, that the promise by faith in Jesus Christ might be given to them that believe. [23] Now before faith came, we were kept in ward shut up under the law for the faith which afterwards was to be revealed. [24] So then the law has been our pedagogue for Christ, that we may

nant,' *Auth.* and all Vv. except *Wicl.* and *Cov.* (both), 'this.' *By God, &c.*] 'Of God in Christ,' *Auth. Doth not, &c.*] 'Cannot disannul,' *Auth.* *Make void*] Similarly *Wicl.* ('to avoide awey') and *Cov.* (Test.); 'make the prom. of none effect,' *Auth., Tynd., Cov., Cran., Gen., Bish.*; 'to frustrate,' *Rhem.*

18. *But to Abraham, &c.*] 'But God gave *it* to Abraham by promise,' *Auth.* and all Vv. except *Cov.*, 'gave freely,' *Wicl.* 'grauntide.' *Through*] 'By,' *Auth.* and all Vv.

19. *What then, &c.*] 'Wherefore then serveth,' *Auth., Tynd., Cov.* (sim. Test.), *Cran., Gen., Bish.*; 'what thanne the law,' *Wicl.*; 'why was the law then,' *Rhem.* *And was*] 'And it was,' *Auth.* *Through*] 'By,' *Auth.* and all Vv. except *Cov.*, 'of angels.'

20. *Every mediator*] 'A med.,' *Auth.* and all Vv. except *Cov.* (Test.), 'the mediator.'

21. *No verily*] 'God forbid,' *Auth.* and all Vv. except *Cov.* (Test.), 'that be farre.' *Given a law*] 'A law given,' *Auth.* *Then verily, &c.*] 'Verily (*Wicl.*) righteousness should have been by the law,' *Auth.*; 'then no doute,' *Tynd., Cran., Gen.*; 'shuld have come,' *Tynd., Gen.*

22. *Shut up all mankind*] 'Concluded all,' *Auth. Bish.*; 'concluded all things,' *Wicl., Tynd., Cran., Gen., Rhem.* *Faith in*] 'Faith of,' *Auth.* and all Vv. except *Cov.*, 'faith on.'

23. *Now*] 'But,' *Auth.* and all Vv. except *Wicl.* 'and'; *Tynd.* and *Cov.* omit. *Kept in ward, &c.*] 'Kept under the law shut up,' *Auth.*; 'kept and shut up, &c.,' *Tynd., Cov., Gen.* *For*] 'Unto,' *Auth.* *Afterwards was, &c.*] 'Which should aft. be rev.' *Auth., Gen., Bish.*; sim. *Tynd., Cov., Cran.* ('be declared.')

24. *So then*] 'Wherefore,' *Auth., Tynd., Cran., Gen., Bish.*; 'and so,' *Wicl.*; 'thus,' *Cov.*; 'therefore,' *Cov.* (Test.), *Rhem.* *Has been our, &c.*] 'was our schoolmaster *to bring us* unto,' *Auth., Gen.*; 'scolemaster unto,' *Cov.* (both), *Cran., Bish.*; 'the time of,' *Tynd.*; 'undirmaistir in,'

be justified BY FAITH. [25] But after that faith is come, we are no longer under a pedagogue. [26] For ye are all sons of God through your faith in Christ Jesus. [27] For as many of you as have been baptized into Christ have put on Christ. [28] There is among *such* neither Jew nor Greek, there is neither bond nor free, there is not male and female: for ye are all one in Christ Jesus. [29] But if ye *be* Christ's, then are ye ABRAHAM'S SEED, heirs according to promise.

CHAPTER IV.

Now I say, *That* the heir, as long as he is a child, differeth in nothing from a servant, though he be lord of all; [2] but is under tutors and stewards until the time appointed of the father. [3] Even so we, when we were children, were in bondage under the rudiments of the world: [4] but when the fulness of the time was come, God sent forth His Son, born of a woman, born under the law, [5] to redeem them that were under the law, that we might receive the adoption of sons. [6] And *as a proof* that ye ARE sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father. [7] So then thou art no more a servant, but a son; and if a son, an heir also through God.

Wicl.; 'pedag. in,' *Rhem.* *May be*] 'Might be,' *Auth.*: succession of tenses, Latham, *E. L.* § 616.

25. *Pedagogue*] 'Schoolmaster,' *Auth.*

26. *Sons*] So *Tynd., Gen.*: *Auth.* and all other Vv., 'the children.' *Through your faith*] 'By faith,' *Auth., Gen., Bish., Rhem.*; 'by the fayth which is in,' *Tynd., Cov.* (Test.); 'because ye beleue in,' *Cran.*; 'thorugh bileue,' *Wicl.*

28. *Among such*] Not in *Auth.* *Not male and female*] 'Neither male nor female,' *Auth.* None of the other Vv. seem to have marked the change.

29. *But*] So *Cov.* (Test.); 'and,' *Auth., Wicl., Rhem.* The rest omit the particle. *Heirs*] So *Rhem.*: * 'And heirs,' *Auth.*

CHAP. IV. 1. *In nothing*] 'Nothing,' *Auth., Wicl., Rhem.*

1. *Stewards*] 'Governors,' *Auth.* and all Vv., except *Wicl.*, 'kepers and tutores.'

3. *Rudiments*] So *Gen., Bish.*; 'elements,' *Auth., Wicl., Rhem.*; 'ordinances,' *Tynd., Cran.*; 'tradicions,' *Cov.* (both).

4. *Born ... born*] 'Made ... made, *Auth., Wicl., Rhem., Bish.* ('and made under'); 'born, ... made bonde unto,' *Tynd., Cran.*; 'made ... made bonde unto,' *Gen.*; 'borne and put under,' *Cov.*

6. *As a proof that*] 'Because,' *Auth.*, and all Vv., except *Wicl.*, 'for ye ben,' and *Cov.*, 'Forsomuche then as.' *Our hearts*] * 'Your hearts,' *Auth.*

7. *So then*] 'Wherefore,' *Auth., Gen., Bish.*; 'wherefore now,' *Tynd., Cov., Cran.*; 'and so,' *Wicl.*; 'therefore,' *Cov.* (Test.), *Rhem.* *As*

[8] Howbeit, then, when ye knew not God, ye served them which by nature are not gods. [9] But now, after that ye have known God, or rather are known by God, how *is it that* ye turn back again to the weak and beggarly rudiments, whereunto ye desire again anew to be in bondage. [10] Ye are carefully observing days, and months, and seasons, and years. [11] I am apprehensive of you, lest haply I have bestowed upon you labour in vain.

[12] Brethren, I beseech you, become as I *am*, for I also have become as ye are. Ye injured me in nothing: [13] yea ye know that it was on account of infirmity of the flesh that I preached the gospel unto you the first time, [14] and your temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, yea as Christ Jesus. [15] Of what nature then *was* the boasting of your blessedness? for I bear you record, that, *if it had been* possible, ye would have plucked out your eyes, and have given them to me. [16] Am I therefore become your enemy, because I tell you the truth?

heir, &c.] 'Then an heir *of God through Christ,' *Auth.*

8. *Served*] 'Ye did service,' *Auth.* *Not gods*] *'No gods,' *Auth.*

9. *By God*] 'Of God,' *Auth.* *How is it that*] So *Tynd., Cran., Gen.*: 'How,' *Auth., Wicl., Rhem.* *Ye turn back*] So *Cov.*: 'turn ye,' *Auth.* and other Vv., except *Gen.* 'are tourned backwarde unto.' *Rudiments*] 'Elements,' *Auth.* *Again anew*] Similarly *Tynd., Cov., Cran., Bish.*, 'againe afresshe;' 'again,' *Auth.*, sim. *Cov.* (Test.), *Rhem.*; 'as from the begynnyng ye wil be in bondage backwardly,' *Gen.*

10. *Carefully observing*] 'Observe,' *Auth.* and all Vv., except *Wicl.*, 'taken kepe to.' *Seasons*] 'Times,' *Auth.* and all Vv.

11. *Am apprehensive*] 'Am afraid,' *Auth.*; 'am in feare of,' *Tynd., Cov., Cran., Gen., Bish.*; 'I drede,' *Wicl.*; 'feare me,' *Cov.* (Test.), 'fear,' *Rhem.*

12. *Become as, &c.*] 'Be as I *am*; for I *am* as ye are: ye have not injured me at all,' *Auth., Bish.*; 'ye have not hurte me at all,' *Tynd., Cov., Cran., Gen.*

13. *Yea ye know, &c.*] 'Ye know how through infirmity, &c.' *Auth.* and all Vv., except *Wicl., Rhem.*, 'by, *Cov.*, 'in weakness.' *The first time*] 'At the first,' *Auth.*; this translation leaves the meaning ambiguous: see notes.

14. *Your*] *'My,' *Auth.*; see notes. *Yea*] *Tynd., Gen.*: 'Even,' *Auth., Cran.*

15. *Of what nature, &c.*] 'Where* is then the blessedness ye spake of,' *Auth.*; 'your blessynge,' *Wiclif*; 'your happynesse,' *Cov.* (Test.); 'your felicitie,' *Cran., Bish.*; 'boasting of your fel.,' *Gen.*; 'your blessedness,' *Rhem.*; 'how happy were ye then,' *Tynd., Cov.* *Your*] So *Wicl., Cov.* (Test.), *Rhem.*; 'Your own,' *Auth.* and other Vv.

17 They pay you court, in no honest way; yea, they desire to exclude you, that ye may pay them court. 18 But *it is* good to be courted in honesty AT ALL TIMES, and not only when I am present with you.... 19 My little children, of whom I am again in travail, until Christ be formed in you, 20 I could indeed wish to be present with you now, and to change my tone, for I am perplexed about you.

21 Tell me ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons; the one by the bondwoman, the other by the freewoman. 23 But he *who was* of the bondwoman, was born after the flesh: whereas he of the freewoman *was* through the promise. 24 All which things are allegorical, for these women are two covenants; the one from mount Sinai, which beareth children unto bondage; and this is Agar. 25 For the word Agar signifieth in Arabia Mount Sinai:—and she ranks with Jerusalem which now is, for she is in bondage with her children. 26 But

17. *Pay you court, &c.*] 'Zealously affect you, *but* not well,' *Auth.*; 'gelous over you amysse,' *Tynd.* and other Vv., except *Wicl.*, 'louen you not well,' *Rhem.*, 'emulate.' *Desire to*] 'Would,' *Auth.* *May pay them court*] 'Might affect them,' *Auth.*

18. *To be courted, &c.*] 'To be zealously affected always in a good thing,' *Auth.*; 'to be fervent,' *Tynd.*, *Cov.*, *Cran.*; 'to love earnestly,' *Gen.*; 'to be zelous,' *Bish.*

19. *Am again*] 'Travail in birth again,' *Auth.*

20. *I could indeed wish*] 'I desire,' *Auth.*; 'but I desire,' *Bish.*; 'I wolde I were,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; similarly *Wicl.*, *Cov.* (Test.), *Rhem.* *Tone*] 'Voice,' *Auth.* *Am perplexed, &c.*] 'I stand in doubt of you,' *Auth.* and similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'am ashamed of you,' *Cov.* (Test.); 'am confoundid,' *Wicl.*, *Rhem.*

22. *The bondwoman.... the freewoman*] So *Rhem.*: '*A* bondmaid... *a* freewoman,' *Auth.*; Sim. all other Vv.

23. *Whereas*] 'But,' *Auth.* *Through the*] 'By,' *Auth.*, and sim. other Vv.; 'after the,' *Cov.* (Test.)

24. *All which, &c.*] 'Which things are an allegory,' *Auth.*; 'ben seide bi anothir understondinge,' *Wicl.*; 'betoken mystery,' *Tynd.*; 'betoken somewhat,' *Cov.*, 'are spoken by an all.' *Cran.*, sim. *Cov.* (Test.), *Rhem.*; 'by the which thinges another thing is ment,' *Gen.*, *Bish.* *Two*] *'The two,' *Auth.* *These women*] So *Tynd.*, *Cov.*; 'these mothers,' *Gen.*; *Auth.* and other Vv. 'these.' *Beareth children, &c.*] 'Gendereth to,' *Auth.* *And this*] 'Which,' *Auth.*

25. *The word, &c.*] 'This Agar is Mount Sinai in Arabia,' *Auth.* *Bish.*, ('the mount'); 'for Agar is called in Arabia the Mount Sin.,' *Cov.*; 'for mounte S. is called A. in Arab.' *Tynd.*; 'for Sin. is a mountaine in Ar.' *Gen.*, *Cov.* (Test.), *Rhem.* *Ranks with*] 'Answereth to,' *Auth.*, *Gen.*; 'bordreth upon,' *Tynd.*, *Cran.*, see notes; 'hath affinitie to,' *Rhem.* *For she*] *'And she,' *Auth.*

Jerusalem which is above is free, AND SHE is our mother.
[27] For it is written, Rejoice, *thou* barren that bearest not;
break forth and cry, thou that travailest not: for many
children hath the desolate one more than she which hath the
husband. [28] But ye, brethren, as Isaac was, are children of
PROMISE. [29] But as then he that was born after the flesh
persecuted him *that was born* after the Spirit, even so *it is*
now. [30] Nevertheless what saith the scripture? Cast out
the bondwoman and her son: for the son of the bondwoman
shall not BE HEIR with the son of the freewoman.
[31] Wherefore, brethren, we are not children of a bondwoman,
but of the free. CHAP. V. Stand fast then in the
liberty wherewith Christ hath made us free, and be not held
fast again in a yoke of bondage.

[2] Behold, I Paul say unto you, that if ye be circumcised,
CHRIST will profit you nothing. [3] Yea I testify again to
every man who has himself circumcised, that he is a debtor
to do the WHOLE law. [4] Ye have made void your union with
Christ, whosoever of you are justified in the law; ye are
fallen away from grace. [5] For we, through the Spirit, by faith,

26. *And she, &c.*] 'Which *is* the mother of us *all,' *Auth.*

27. *For many more, &c.*] Sim. *Rhem.*; 'for the desolate hath many more children than she which hath,' *Auth.* *The husband*] 'An husband,' *Auth.* and all Vv.

28. *But ye*] 'Now *we,' *Auth.* *Children*] 'The children,' *Auth.*

31. *Wherefore*] *' So then,' *Auth.* *A bondwoman*] 'The bondwoman,' *Auth.*, and other Vv.

CHAP. V. 1. *Then*] 'Therefore,' *Auth.* *Held fast, &c.*] 'Entangled again with a,' *Auth.*; 'be not holden with (in the, *Wicl.*),' *Cov.* (Test.), *Rhem.*; 'wrappe not yourselves in the,' *Tynd.*, *Cran.*, sim. *Cov.*, *Gen.*

2. *Will*] 'Shall,' *Auth.*, and all Vv. except *Cov.* (present). Simple predication of result: 'In primis personis *shall* simpliciter prædicentis est; *will* quasi promittentis aut minantis. In secundis et tertiis personis *shall* promittentis est aut minantis; *will* simpliciter prædicentis,' Wallis, *Gr. Angl.* p. 106.

3. *Yea*] 'For,' *Auth.* *Who has himself, &c.*] 'That is circumcised,' *Auth.*; similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'circumcidith hym silf,' *Wicl.*; sim. *Cov.* (Test.), *Rhem.*

4. *Ye have, &c.*] 'Christ is become of no effect unto you,' *Auth.*; 'and ye ben voidid aweie fro,' *Wiclif*; 'are gone quyte from,' *Tynd.*, *Cov.*, *Gen.*; 'are evacuated from,' *Rhem.*; 'Christ is become but in veyne unto you,' *Cran.*, *Bish.* *In the*] 'By the,' *Auth.* *Fallen away*] 'Fallen,' *Auth.*

5. *By faith, &c.*] 'Wait for the hope of right. by faith,' *Auth.*, *Bish.*; 'we loke for and hope in the sprite to be justified thorow,' *Tynd.*, *Cran.*; 'we wayt for (by the Spirit through faith) the hope of,' *Gen.*

patiently entertain the hope of righteousness. [6] For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh through love.

[7] Ye did run well; who hindered you that ye should not obey the truth? [8] The persuasion *cometh* not of Him that calleth you. [9] A little leaven leaveneth the whole lump. [10] I for my part have confidence in you in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. [11] But I, brethren, if I still preach CIRCUMCISION, why do I still suffer persecution? then is the offence of the cross done away with. [12] I would that they who unsettle you would even cut themselves off *from all communion with you.*

[13] For ye, brethren, were called unto liberty; only *use* not your liberty for an occasion to the flesh, but by your love serve one another. [14] For the whole law is fulfilled in one declaration, *even* in this; Thou shalt love thy neighbour as thyself. [15] But if ye bite and devour one another, take heed that ye be not consumed one of another.

[16] Now I say, Walk according to the Spirit and ye shall not fulfil the lust of the flesh. [17] For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these

6. *Through*] 'By,' *Auth.* and all Versions.

7. *Hindered*] 'Did hinder,' *Auth.*

8. *The*] *Cran., Rhem.*; 'this,' *Wicl., Auth., Cov.* (Test.), *Gen.*; 'that,' *Tynd.*; 'such,' *Cov.* *That calleth*] So rightly *Auth.*: not 'called,' *Tynd., Gen.*, or 'is calling;' see notes, and Latham, *Engl. Lang.* § 578.

10. *I for my part*] 'I,' *Auth.* *In*] So all Vv., except *Auth., Gen.*, 'through the.'

11. *But I*] *Cov.* (Test.): 'And I,' *Auth.* *Still* (bis)] 'Yet,' *Auth.* *Done away with*] 'Ceased,' *Auth.*

12. *I would that, &c.*] 'I would they were even cut off which trouble you,' *Auth.*, similarly *Rhem.*; 'kutte aweie,' *Wicl., Cov.* (Test.); 'were seperated,' *Tynd., Cran.*; 'were roted out,' *Cov.*; 'disquiet,' *Gen.*

13. *For ye, &c.*] 'For brethren ye have been,' &c., *Auth.* *Your liberty*] 'Liberty,' *Auth.* *Your love*] 'Love,' *Auth.*

14. *The whole*] 'All the,' *Auth.* and all Vv., except *Wicl.*, 'everi lawe.' *Declaration*] 'Word *Auth.* and all Vv.

16. *Now I say*] '*This* I say then, *Auth.*; 'I saye,' *Tynd., Cov. Cran.*; 'then ('and,' *Wicl.*) I say,' *Gen., Bish.* *According to*] 'In the,' *Auth.*

17. *Are opposed*] 'Are contrary,' *Auth.* and all Vv., except *Wicl., Rhem.*, 'ben adversaries togidre.' *That ye may not*] Comp. *Wicl.*: 'so that ye cannot do, &c.' *Auth., Bish.*, 'that ye thynges that ye will, ye do not the same,' *Cov.* (Test.) *Ye may wish*] 'The things that ye would,' *Auth.*; 'whatsoever ye wolde,' *Cran.*

are opposed the one to the other, that ye may not do the things ye may wish. [18] But, if ye be led by the Spirit, ye are not under the law. [19] Now the works of the flesh are manifest, of which kind are; fornication, uncleanness, wantonness, [20] idolatry, sorcery, hatreds, strife, jealousy, *deeds of* wrath, caballings, dissensions, factions, [21] envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I also told *you* in time past, that they which do such things shall not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, longsuffering, benevolence, goodness, trustfulness, [23] meekness, temperance: against such as these there is no law. [24] Now they that are Christ's have crucified the flesh with the affections and lusts. [25] If WE LIVE by the Spirit, let us also walk by the Spirit. [26] Let us not become desirous of vainglory, provoking one another, envying one another.

CHAPTER VI.

BRETHREN, if a man be even surprised in a fault, ye which are spritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. [2] Bear ye one another's burdens, and thus shall ye fully satisfy the law of Christ. [3] For if a man think himself to be something,

18. *By*] *Wicl., Rhem.*: 'Of,' *Auth.*

19. *Of which kind are*] 'Which are these,' *Auth.* and all Vv., except *Wicl.* and *Cov.* (Test.), 'which are.' *Fornication*] *'Adultery, fornication,' *Auth.* *Wantonness*] 'Lasciviousness,' *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), *Rhem.*, 'leecherie.'

20. *Sorcery, &c.*] 'Witchcraft, hatred, *variance, *emulations, wrath, strife, seditions, heresies,' *Auth., Gen.*; 'witchecraft .... variance zele .... sectes,' *Tynd., Cran., Bish.*

21. *I also*] 'I have also,' *Auth.*

22. *Benevolence*] 'Gentleness,' *Auth., Tynd., Cov., Cran., Gen., Bish.*; 'benyngnite,' *Wicl., Rhem.*, *Trustfulness*] 'Faith,' *Auth.*; 'faithfulness,' *Tynd., Cov., Cran.*

23. *Such as these*] 'Such,' *Auth.*

24. *Now they*] 'And they,' *Auth., Wicl., Rhem.*; 'but,' *Cov.* (both); 'for,' *Gen.*; 'they truly,' *Bish.*; *Tynd.* and *Cran.* omit.

25. *By the ... by the*] So *Wicl.* ('bi Spirit'); *Auth.* and all other Vv. 'in the ... in the.'

26. *Become*] 'Be,' *Auth., Tynd., Cran., Gen.*; 'be made,' *Wicl., Rhem.*

CHAP. VI. 1. *Be even surprised*] 'Be overtaken,' *Auth., Cov.* (both); 'be occupied,' *Wicl.*; 'be fallen by chance,' *Tynd.*; 'by occasion,' *Gen., Bish.*; 'be taken,' *Cran.*; 'be preoccupated,' *Rhem.*

2. *Thus shall ye, &c.*] *'So fulfil,' *Auth., Tynd., Cran., Gen.*

when he is nothing, he deceiveth his own mind. [4] But let every man prove his own work, and then shall he have his ground of boasting only in what concerns himself, and not in what concerns the other. [5] For every man shall bear his own burden.

[6] But let him that is taught in the word share with him that teacheth in all good things. [7] Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. [8] For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap life everlasting. [9] So let us not lose heart in well-doing: for in due season we shall reap, if *now* we faint not. [10] Accordingly then as we have opportunity, let us do what is good unto all *men*, especially unto them who are of the household of faith.

[11] See in what large letters I have written unto you with mine own hand. [12] As many as desire to make a fair show in the flesh, THEY constrain you to be circumcised; only that they should not suffer persecution for the cross of Christ. [13] For not even do they, who have themselves circumcised, themselves keep the law; but they desire to have YOU circumcised,

3. *Deceiveth his own mind*] *Cran.*: 'deceiveth himself,' *Auth., Cov.* (both); 'deceaveth hym silfe in his ymaginacion,' *Tynd., Gen.*; 'in his own fansie,' *Bish.*; 'bigilith hym silf,' *Wicl.*; 'seduceth himself,' *Rhem.*

4. *His ground of boasting, &c.*] 'Rejoicing in himself alone and not in another,' *Auth.*, similarly *Tynd., Cov., Cran., Gen., Bish.*; 'so shall he rejoice only in himself,' *Cov.* (Test.); 'haue glorie,' *Wicl.*, 'the glorie,' *Rhem.*

6. *But let him*] *Cov.* (both): 'and let him,' *Rhem.*; 'let him,' *Auth.* and remaining Vv.

8. *Unto his own flesh*] 'To his flesh,' *Auth., Gen.*; 'in his fleisch,' *Wicl., Tynd., Cov.* (Test.), *Cran., Rhem.*; 'upon the fleshe,' *Cov.* 'To,' *Auth.*

9. *So let us not lose heart*] 'And let us not *be weary,' *Auth.*; Sim., *Tynd., Cov., Cran.., Gen., Bish.*; 'faile,' *Wicl., Rhem.*; 'faynte,' *Cov.* (Test). *If now*] 'If,' *Auth., Gen., Bish.*; 'without werynes,' *Tynd., Cran.*; 'without ('not,' *Cov.* (Test.)) ceassynge,' *Cov.*; 'not failynge,' *Wicl., Rhem.*

10. *Accordingly then, &c.*] 'As we have therefore,' *Auth.*; 'therfor while,' *Wicl.*, and similarly all other Vv. *What is good*] 'Good,' *Auth.*

11. *See*] 'Ye see,' *Auth., Cran., Gen. In what, &c.*] 'How large a letter,' *Auth., Tynd., Cran., Gen., Bish.*; 'with how many words,' *Cov.*; 'with what manner of letters,' *Rhem.*, sim. *Wicl.*; 'with what l.' *Cov.* (Test.).

12. *That they, &c.*] 'Lest they should,' *Auth., Cran.*

13. *Not even, &c.*] 'Neither they

that they may glory in your flesh. [14] But far be it from ME to glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. [15] For neither doth circumcision avail any thing, nor uncircumcision, but a new creature. [16] And as many as walk according to this rule, peace *be* upon them, and mercy, and upon the Israel of God. [17] Henceforth let no man trouble me: for ✠ bear in my body the marks of Jesus. [18] The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

themselves who are circumcised,' *Auth.* and all Vv. 'The circumcision-party,' is far from an improbable translation; see notes. *They desire*] 'Desire,' *Auth.*

14. *Far be it, &c.*] *Wicl., Cov.* (Test.): 'God forbid that I should glory,' *Auth., Cran., Gen., Bish., Rhem.*, and similarly *Cov.*

15. *For neither, &c.*] 'For *in Christ Jesus neither circumcision availeth,' *Auth.*

16. *Upon*] *Rhem.*: 'On,' *Auth.*

17. *Henceforth*] 'From henceforth,' *Auth.* *Of Jesus*] 'Of the *Lord Jesus,' *Auth.*

18. *The grace*] 'Brethren, the grace,' *Auth.* and the other Vv., except *Wicl., Cov.* (Test.), *Rhem.*, which adhere to the order in the original.

THE END.

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